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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life of Edward Gibbon, Esq., with Selections from his Correspondence, and Illustrations. By the Rev. H. H. MILMAN, Prebendary of St. Peter's, and Minister of St. Margaret's, Westminster.* London: John Murray. 1839. 8vo, Pp. xvi. 455.

AUTOBIOGRAPHY, beyond all question, is a very remarkable department of literature. When we come to think of it, it seems strange that mortal man should have courage to venture upon it. One can hardly imagine how any human being should endure to sit down in his study, month after month, and, perhaps, year after year, with that awful Spectre, EGO, perpetually staring him in the face! There are many, we doubt not, who would rather keep the minutes of a parish vestry, than undertake a diary, or a review, of their own lives; nay—who would greatly prefer the task of filling, with pure arithmetic, the most corpulent ledger, or day-book, on the shelves of a mercantile counting-house. Some, however, are occasionally found, endowed with industry and hardihood for the adventure; and, to them, the world has, often, been indebted for much amusement, and, sometimes for much instruction. But it certainly must require a very peculiar temperament to carry the writer through his work with much satisfaction to himself; whatever may be the result of his labour to the reader. And this temperament, Gibbon seems to have had in perfection. With him, the labour, throughout, appears to have been a labour of love. The *Spectre*, evidently, had no terrors for him. They appear to have been, for the most part, on the very best possible terms with each other. There passes between them little but “nods, and becks, and wreathed smiles,” and complacent recognitions. And yet, we must frankly confess that, to us, the Apparition is very far from an agreeable or attractive one. It reminds us, every now and then, of one *Mephistophiles*. There is a laughing and sneering devil in its eye, which hinders us from feeling at all at our ease. There is, manifestly, much refreshing sympathy between the parties. But, there is, as clearly, but little of cordial and generous fellow-feeling with the rest of the human race.

We are aware, indeed, that a more favourable impression has been left on other minds. The late Dr. Whitaker, for example, speaks of the

Life of Gibbon as, "perhaps, the best specimen of autobiography in the English language." Nevertheless,—with all due respect for such an authority,—we must venture to dissent, with all our faculties, from this high estimate. A most elaborate specimen of autobiography undoubtedly this is. But, as to its general merits, we are much of the same mind with Sir Egerton Brydges, the kinsman of Gibbon; who, while he allows these Memoirs to be pleasing, denies that they belong to the highest class of memoirs. "They partake," he observes, "a little of the quaintness of the author's manners. He appears too much in his full dress. They want energy, and simplicity, and frankness, and high bursts of eloquence."—High bursts of eloquence, indeed, it might be scarcely reasonable to expect in compositions of this nature. But the absence of energy, simplicity, and frankness, is utterly fatal to all lofty pretensions.

As little can we acquiesce in the outpouring of praise, by Dr. Whitaker, on the style and manner in which these Memoirs are executed:—"Descending from the lofty level of history, and relaxing the *stately march* which he maintains throughout that work, into a more natural and easy pace, this enchanting writer, with an ease, spirit, and vigour, peculiar to himself, conducts his readers through a sickly childhood," &c. &c. Now, to us, the *march* appears to be well nigh as *stately* as ever. The cadence is nearly the same. The structure of the sentences the same. And,—as in the History, so in the Memoirs,—"*ribbon or Raphael*," it is all one to the author. Take the following instance; the first which happens to occur: A young gentleman, of quick parts, goes to pass a few years at Lausanne. At first, he is utterly ignorant of the French language. In time, however, he learns to speak it, to write it, and even to think in it: a sort of process which, we may presume, is going on, at all times, in various places, and in hundreds of instances. But, mark the circuitry and pomp with which this stupendous *phenomenon* is announced by our autobiographer:—

My seclusion from English society was attended with the most solid benefits. In the *Pays de Vaud*, the French language is used with less imperfection than in most of the distant provinces of France. In Pavilliard's family, necessity compelled me to listen and to speak. And, if I was, at first, disheartened by the apparent slowness, in a few months, I was astonished at the rapidity of my progress. My pronunciation was formed by the repetition of the same sounds. The variety of words and idioms, the rules of grammar, the distinctions of genders, were impressed upon my memory. Ease and freedom were obtained by practice: correctness and elegance by labour. And, before I was recalled home, French, in which I spontaneously thought, was more familiar than English, to my ear, my tongue, and my pen.—Pp. 90, 91.

Why,—here are words, many enough, and almost big enough, for the recapitulation of a grave argument *de finibus bonorum et malorum*; or, of the steps of some arduous course of scientific experiment! And, this is no solitary instance. It is merely a specimen. One or two such, might only provoke a smile. A succession of them produces an arching of the eye-brows, and a sardonic distortion of the countenance, and a feeling of impatience throughout the whole nervous system, and, at times, really something of a qualmish and uncomfortable sensation about the regions of the stomach!

It would appear from his Introduction, that Gibbon proposed to himself a style simple and familiar. "But style," he adds, "is the image of character; and the habits of correct writing may produce, without labour or design, the appearance of art and study." This is true enough; just as it is true that the professional dancer is, often, habitually a man of postures, and attitudes, and graces. His art has become a second nature to him. The very suppleness and flexibility of limb, acquired by long and laborious practice, is apt perpetually to display itself, in every ordinary movement. The movement, it is true, may be easy enough to the performer. But it does not always convey the notion of ease to the spectator: it more frequently reminds him of the stage. This illustration appears to us not inapplicable to the mannerism of Gibbon. With him, probably, the great difficulty would have been to write otherwise than *artistically*. But his art was, assuredly, not of that high order which conceals itself.

Closely connected with the above peculiarities, there is another, which grievously impairs the satisfaction with which we look upon this extraordinary man, and his undoubtedly stupendous Work: and that is, the intensity of his self-contemplation. It is impossible, for a moment, to forget the author, in his writings; and the reason of this is, that the author never, for a moment, forgets himself. And, if we are frequently thus haunted, in his History, of course we must expect no rest nor relaxation, in his Memoirs; for, here, the writer, like the Platonic deity, retires, deliberately, *εἰς τὴν αὐτοῦ περιώπην*. Now, an absence of this *self-consciousness* has, we believe, been considered as one among the indications of genius of the very highest order: insomuch that a powerful and original thinker of the present day* has even ventured to affirm that no man ever felt *conscious* of doing a great thing, but what he was, all the while, most certainly doing but a small one. And, if we recollect right, the same writer has pronounced that the days of self-forgetful, *unconscious*, intellectual might, have long since passed away from us. Sayings like these, we are aware, must always be received with ample grains of cautionary allowance. But they contain the elements of a very interesting truth. And, viewed by the light of that truth, Gibbon, eminently wonderful as he was, will hardly appear worthy of the loftiest rank, among those who have laboured for the instruction of mankind. It is not, indeed, to be denied, that he did great things, and not *small ones*. But then, he never ceased to feel that he was doing them; and he watched over the whole process by which they were done; and, when done, he sat down to look at them, and to tell the world how he had achieved them, and to point out the Alpine heights which he had climbed, and the almost bottomless pits which he had explored. It is, doubtless, impossible to regret that he has done so. For, to this very egotism,—this astonishing patience of self-communion,—we are indebted for a record of unflinching resolution, and untiring toil, more perfect and more curious than the world, probably, had ever seen before. But, yet, we retire from the spectacle, without that overpowering impression of greatness, which is left upon the mind by the giants of the elder time; the Titans, who seemed

* Mr. Carlyle.

scarcely sensible of the effort by which the monuments of their strength had been upreared.

The personal history of Gibbon is pretty well known. His family was ancient, highly respectable, and rather wealthy. His childhood was sickly; and, consequently, his education was desultory and neglected: but, from his earliest years, his appetite for books was almost insatiably voracious. At the age of fifteen he was sent as a gentleman commoner to Magdalen College, Oxford; taking with him "a stock of erudition, which might have puzzled a doctor, and a degree of ignorance of which a school-boy would have been ashamed." We fear it must be admitted that he found the University in an awfully apoplectic condition; "dull as the fat weed on Lethe's wharf." So deep was the lethargy, that he absolutely despaired of her recovery. It does not appear, however, that he regarded the infirmities of his gracious mother with much filial tenderness or reverence. He did not avert his eye from her shame, or seek to conceal it from exposure. And, even towards the close of his life, we find him almost chuckling over the remembrance of her seeming dotage. He was left, as he tells us, by the dim light of his catechism to grope his way to the chapel and the communion-table; till, at length, he blundered into the pit-fall of Romanism. The consternation of his relatives was extreme. The honour of the family was compromised. The paternal authority was slighted. It was not merely a case of heresy, but of downright rebellion. His father, who seems to have been a mighty shallow sort of personage, was determined that the wanderer should, at all events, be reclaimed. He, accordingly, removed the young apostate from Oxford, and delivered him over, for a time, to the care of Mallet, who was notoriously a deist, and probably, *something more*. And, then, in order to disenchant him more effectually from the splendours of Popery, with exquisite felicity of judgment, he plunged him headlong into the Trophonian cavern of high Calvinism! It was in the summer of 1753, that young Gibbon left England for Lausanne, and was consigned to the custody and tuition of Mr. Pavilliard, a Calvinist minister. Here, he "exchanged his elegant apartment in Magdalen College, for a narrow gloomy street, an inconvenient house, and a chamber ill-contrived and ill-furnished;" and, what was still worse, he exchanged the luxury and comfort of English life for "the uncleanly avarice" of Madame Pavilliard. And, here, too, he had an opportunity of comparing the conveniently flexible discipline of Rome, with the unbending rigour of Geneva. Nevertheless, strange as it may seem, the experiment was so far successful, that, on Christmas day, 1754, in the eighteenth year of his age, Gibbon publicly abjured the errors of Rome, by receiving the sacrament in the Calvinistic Church at Lausanne. And right glad he was, according to his own account, to find himself "a good Protestant." To Mr. Pavilliard he "allows a handsome share in the honour of his conversion;" but, he claims by far the larger portion, as the effect of his own private inquiries and reflections. He dwells, more particularly, on "his solitary transport at the discovery of one philosophical argument against transubstantiation;"—an argument of such measureless absurdity, that, truly, his great master of logic-fence, Crousaz, must have had but an unpromising

disciple, if such reasoning could afford him a single grain of satisfaction! "The text of Scripture"—he alleges—"which seems to inculcate the real presence, is attested only by a single sense—our sight; while the real presence itself is disproved by three of our senses—the sight, the touch, and the taste!" Now, is it possible that Gibbon, even boy as he was, should have failed to see that the whole dispute relates, not to the *existence* of the text, but to the *interpretation* of the text? In bearing testimony to the *existence* of the text, the sight does nothing more for one party, than it does for the other; seeing that neither party questions its existence. All that the sight does, in the first instance, is, to present the text to our notice; and, in so doing, its office is altogether neutral. But, having done this, it joins the other two senses in protesting against the doctrine built upon that text, by the theology of Rome; and so, it leaves the controversy just where it was before. In order to be worth one rush, either way, the argument ought to show that certain of our senses reject the Romish interpretation, while only one of them is in favour of it: and, to the Protestant, such an argument as this would be worse than no argument at all. It would, if any thing, enfeeble rather than strengthen, his side of the question, by dividing the testimony of the senses, though unequally, between the two beliefs: whereas, now, the undivided testimony of the senses is claimed by the Protestant; while the Romanist takes refuge from it in mystery and prodigy. And yet, this was the Ithuriel's spear, which dispersed all delusion by a touch!

The various articles of the Romish creed disappeared like a dream. It was here that I suspended my religious inquiries; acquiescing, *with implicit faith*, in the tenets and mysteries, which are adopted by the general consent of Catholics and Protestants.—P. 94.

With all Gibbon's real or affected distrust of mathematics, as a safe discipline for the reasoning faculty, we cannot help thinking that an ample course of geometry, patiently pursued, might have wonderfully improved his intellectual powers. We can scarcely imagine that an *argument* such as the above could ever find its way into the head of a sound mathematician. And, if it did chance to enter, it would only be, to be instantly ejected.

Having thus secured the inestimable advantage of being able to *suspend his religious inquiries*, he appears to have pretty well dismissed the subject of religion from his mind; and to have taken his ease upon the pillow of "an *implicit belief* in the doctrines and mysteries, which are adopted by the general consent of Catholics and Protestants." He was, now, therefore, at full liberty to prosecute those secular studies, which were the objects of his most unfeigned and passionate devotion. It was during his residence at Lausanne, a period of nearly five years, that he formed those habits of intense and regulated application, which he never afterwards lost, and which eventually won for him such high literary renown. In the spring of 1758, he returned to England: and, from that time forward, his life was one of incessant meditation and research; with no interruption, save that arising from his connexion with the Hampshire Militia. This martial episode in his biography gave him an opportunity of contemplating, though in bloodless fields, something of the "naked deformity

of Bellona:" who, if she did not mangle his limbs, made fearful havoc with his time and patience. And, nowhere, perhaps, did the goddess appear more hateful to him, than in the orgies of the tavern and the mess-room. But evil is never wholly unmixed with good.

The discipline and evolutions of a modern battalion [he confesses] gave him a clearer notion of the phalanx and the legion: and, the captain of the Hampshire Grenadiers (the reader might smile) had not been useless to the historian of the Roman empire.—P. 151.

Having, successively, taken up, and abandoned, a variety of literary enterprises, he settled down, at last, upon the gigantic design which he lived to execute. The moment of its conception is thus fixed by himself:—

It was at Rome, on the 15th of October, 1764, as I sat musing amidst the ruins of the Capitol, while the bare-footed friars were singing vespers in the Temple of Jupiter, that the idea of writing the Decline and Fall of the City first started into my mind.—P. 184.

And this, too, it has been conjectured, was the moment which fixed him in his implacable and deadly hatred of the Christian faith. His mind was full of "the decline and fall of the City:"—its decline and fall from what?—from the gorgeous solemnities of the triumph and the sacrifice, to the poor and melancholy mummeries of the cloister! Here was an outrageous wrong to be resented. The gospel was not only a delusion; but, it was a mean delusion; and it supplanted the noble and imaginative superstitions of the classic times. This was not to be forgiven. And, therefore, war to the gospel; and,—if open, generous, heroic war should be too hazardous,—then, war, by stratagem, and ambuscade; nay, if need be, let the wells be poisoned, if so the enemy may be best destroyed. But, at all events, and by all means, *écrasez l'infame!*

That thoughts of this vindictive complexion did actually pass across the mind of Gibbon, cannot, of course, be known with any certainty. Thus much, however, at least, is indisputable,—that, if he had sat down to meditate revenge, he could not have carried his purpose into more destructive execution. His great work is pervaded and saturated with the most subtle venom. It is impossible to expel the poison, or to wring it out. By no process of lopping, or of expurgation, could the evil be very sensibly diminished. One might as well attempt to make the *Upas* wholesome, by a partial amputation of its branches. Whole notes might be expunged, and whole sentences might be torn away: but the malignant and deadly savour would remain. There is a *mal-aria* spread over the whole region, (superb and brilliant as it appears), which defies all the arts of drainage, or of fumigation. Now, what shall be said of an enemy who could do this? Is it too much to affirm that he was a dastardly, insidious, and low-minded enemy; and that the laurels of his literary fame are as unlovely as the most pernicious weed that grows?

Originally, the mind of Gibbon does not appear to have been deficient in probity and candour. But, he was one of those who have been called "the devil's penitents." As he grew older, he repented him of the virtuous simplicity of his earlier days. By what exact process it was that his understanding became so strangely vitiated,

it would not be easy to point out. From the Memoirs, little is to be gathered, except this—that, in his youth, Ignorance had, with him, been the Mother of Devotion; and that, as age advanced, and knowledge increased, he grew so utterly ashamed of that sort of parentage, that both Mother and Daughter were consigned by him to equal contempt. His conversion from the Romish to the Protestant creed appears to have been little else than the transition from credulity to apathy. On that Pacific Ocean, however, it is probable that he did not remain very long becalmed. The steady current of his meditations and pursuits drifted him gradually away, far wide of the haven where reasonable and accountable man would naturally wish to be; and it carried him, instead, to those islands of the blessed, where the *sapientium templa serena* are erected. There he set up his rest. And, from that proud eminence, he seemed to take a malicious delight in looking down upon the tempest-tossed, purblind, or benighted wanderers below, and in turning into sly sport their disastrous blunderings, and even their agonizing struggles. It is, at once, a pitiable and an odious history, this! An honest, benevolent, and generous unbeliever—(if such a thing there be),—would mourn over the supposed delusions of the human race. To Gibbon, they furnished nothing, but an occasion of heartless irony, and disingenuous sarcasm.

However, there is no need to anathematize, over again, the impieties of this man. Enough of execration has been vented on them already. There is One who shall judge him in righteousness and in mercy. And, to that One, let the scorner henceforth be left. Neither would we waste more words than needful on his most impure and prurient imagination. We shall, however, produce, once again, the almost exterminating rebuke inflicted by the hand of Porson: and, we are tempted to do so by the remark which it calls forth from Mr. Milman:—

Mr. Gibbon's industry is indefatigable; his accuracy scrupulous; his reading, which is sometimes ostentatiously displayed, immense; his attention always awake; his memory retentive; his style emphatic and expressive; his sentences harmonious; his reflections are just and profound; nor does his humanity ever slumber, unless when women are ravished, or the Christians persecuted. He often makes, when he cannot find, an occasion to insult our religion, which he hates so cordially that he might seem to revenge some personal injury. Such is his eagerness in the cause, that he stoops to the most despicable pun, or to the most awkward perversion of language, for the pleasure of turning the Scripture into ribaldry, or of calling Jesus an impostor. Though his style is in general correct and elegant, he sometimes draws out "the thread of his verbosity finer than the staple of his argument." In endeavouring to avoid vulgar terms he too frequently dignifies trifles, and clothes common thoughts in a splendid dress, that would be rich enough for the noblest ideas. In short, we are too often reminded of that great man, Mr. Prig the auctioneer, whose manner was so inimitably fine, that he had as much to say upon a ribbon as a Raphael.

A less pardonable fault is that rage for indecency which pervades the whole work, but especially the last volumes; and to the honour of his consistency, this is the same man who is so prudish that he does not call Belisarius a cuckold, because it is too bad a word for a decent historian to use. If the history were anonymous, I should guess that those disgraceful obscenities were written by some debauchee, who, having, from age, or accident, or excess,

survived the practices of lust, still indulged himself in the luxury of speculation, and exposed the impotent imbecility, after he had lost the vigour, of his passions.—*Porson, Letters to Travis.*—P. 310.

On this, Mr. Milman observes as follows :—

Gibbon showed some forbearance, in his allusion to the *bitter-sweet* of this criticism. The professor's own habits, and, unless he is much belied, the style of his conversation, laid him open to some retaliation, when he assumed the tone of a moral and religious censor.—*Ibid.*

Well; but, what then? Truth is still Truth, even though she speak by the lips of Balaam, or of Caiaphas. And, seldom has she spoken more home, than she did, in this instance, by the lips of Porson. And, why should any worshipper of Truth seek to blunt the edge of her reproof, by attempting partially to divert the public indignation from the head of the delinquent to that of his perhaps unworthy castigator? Surely, Mr. Milman is not "one of those who will not serve God, if the devil bid them!"

Of the History of the Decline and Fall, considered merely as a literary performance, of course it is needless to speak. It has taken its place among the great monuments of human industry and talent; we might almost add, of genius. For, it argues something like creative power to raise up such a fabric, out of such a vast chaos of materials. Of his other writings, his Letters to Lord Sheffield are the most easy and agreeable; and those of them are more especially interesting which were written when breechless and red-capped Democracy had begun to shoulder the pike, and to unfurl the tricolor. At this period, when the horizon was blackening all around him, he cast many an anxious look from Lausanne to England: to England, "the last refuge of liberty and law; England, the sole great asylum of mankind against the opposite mischiefs of despotism and anarchy."—"If England," he exclaims, "with the experience of our happiness, and French calamities, should now be seduced to eat the apple of false freedom, we should indeed deserve to be driven from the Paradise which we enjoy."—Alas! all that could be done by one man, had been done by himself, to lay waste this Paradise, and to plant there the apples of the falsest of all freedom! If the seeds he scattered, had taken root, and sprung up abundantly, among us, our garden of Eden would have, long since, become a desolate and poisonous wilderness. But, these things were written by him, when the tree was comparatively green. What, then, would he have said, had he lived to see it dry with the fiery breath of godless Frenzy, and ready for the furnace?—what, if he had beheld the statue of Nature, rising on the ruins of the Bastille?—what, if he had witnessed the Divinity of Reason, with cheek well rouged, with blood-coloured Phrygian bonnet, and with sky-blue mantle; garlanded with oak, and with the pike of sans-culottic Jove in her hand; heralded by female citizens in sashes of tricolor; followed, in solemn procession, by President and Convention; seated on the high altar of *Notre Dame*; and there celebrated, in wild dithyrambic strophè and antistrophè, by a hymn to Liberty;—"first communion-service of the new religion of Chaumette?" The historian, who relates these matters, is, above every thing, curious to know what Reason herself thought of it all, when she

had become ungoddessed again, and went home to supper? * But our curiosity is, to know what the historian of the Decline of Rome would have thought of it? Which would he have preferred,—the vespers of the barefoot friars, in the Temple of Jove, or the worship of Goddess Reason, in the Cathedral of Notre Dame? But, again,—“When Reason-Worship was guillotined,” it was highly proper that a new religion should be provided. And, for this purpose, steps forth, as Pontifex Maximus, Robespierre the Incorruptible, arrayed in such pontificals as the world had never seen before,—“sky-blue coat, made for the occasion; white silk waistcoat brodered with silver; black silk breeches; white stockings; shoe-buckles of gold; and head “frizzled and powdered to perfection.” And, thus equipped for thaumaturgy, he proceeds to the operation of recalling the Supreme Being into existence, by public decree; and, at the same time, of enacting,—also by public decree,—the consolatory principle of the immortality of the soul. An operation surely most necessary; seeing that, when Goddess Reason was no more, there was extant “no god but one—the People.” And, when the existence of the Supreme Being had been duly and solemnly decreed, by edict of Convention, it was, further, signally becoming, that Atheism and its brood should be, as solemnly, abolished and consumed; (in effigy of pasteboard steeped in turpentine); and that an incombustible statue of Wisdom should arise from their ashes.† How deeply to be lamented that our historian was not spared to see this day! It really would have been curious to know how far it would have consoled him for the piteous decline and fall of Jupiter Capitolinus, and the desecration of his sanctuary by the tread of grovelling and stupid monkery. In all sober seriousness,—if Gibbon had lived to witness these gambols of “triviality run distracted,” he would have witnessed little more than the luxuriant and rank development of those very principles to which he had surrendered his own heart and understanding. And, all this, and much more than this, he *would* have lived to witness, if his own fond anticipations of long life had been realized. For, even when his person was disfigured, and his constitution fatally undermined, by the malady which destroyed him in his 57th year, he had no thoughts whatever of dissolution; but reckoned himself a good life for fifteen, or even twenty, years! How the social prodigies which followed would have affected him, one cannot but be somewhat solicitous to know. Probably he would have stood aghast at the mad revelry of those dark spirits, which the philosophy he worshipped had so potently aided to call up from the deep. But, whether the sight would have moved him to repentance,—whether it would have taught him that, where the whirlwind is reaped, the wind must have been sown,—can be known to Him only who searcheth the heart, and rendereth to every one according to his ways.

If, indeed, as Gibbon believed, this life *were* all, and death an eternal sleep, his own lot upon earth would have been enviable enough. And, after his manner, he himself was thankful for it. In the outset of his *Memoirs*, he gives to *Nature* a sort of transitory deification, in order to

* Carlyle, French Revolution, vol. iii. p. 317, &c.

† Ibid, p. 370.

provide himself, as it were, with a recipient for his gratitude, such as it was.

My lot [he says] might have been that of a slave, a savage, or a peasant. Nor can I reflect, without pleasure, on the *bounty of Nature*, which cast my birth in a free and civilized country, in an age of science and philosophy, in a family of honourable rank, and decently endowed with the gifts of fortune.—P. 33.

This reminds one of the consistency of the Epicurean poet, who begins his elaborate Institute of Atheism, by an invocation to Venus, and a petition for her good offices to his distracted country. The rhetorical thankfulness of Gibbon, doubtless, meant about as much as the poetical devotion of Lucretius. For, after all, what was it, but a fortuitous concourse of atoms, that made Gibbon a gentleman, and put money in his purse? The same happy jumble of elements, too, made him a philosopher; and in private and social life, as it would seem, a very agreeable and instructive philosopher. It endowed him with colloquial powers which charmed the circle of his acquaintance. And, it did still better things for him than these. It gave him a turn for friendship; witness his warm attachment to Mr. Deyverdun, and the terms of confidence and affection upon which he lived with Mr. Holroyd, afterwards Lord Sheffield. It, moreover, made him a kind relative, and an obedient son. And, for all these pleasant and gratifying results of matter and motion together, we, too, are bound to "reflect with pleasure on the bounty of Nature." Only, one cannot help wishing that Nature, while she was about it, had regulated, a little further, the "*clinamen principiorum*." The combination of atoms might, in that case, have been vastly more satisfactory than it actually was. We, then, might have had before us the spectacle of a great and eminent writer, disdaining to sully his pages with impurity, or to assail the deepest convictions and feelings of mankind with the unmanly weapons of ridicule and contempt.

In this edition of the *Life of Gibbon*, Mr. Milman has divided the work into chapters, inserted some additions to the published Correspondence, introduced a few anecdotes, and offered occasional observations in illustration of the volume.

ART. II.—*Sermons preached before the University of Oxford, in the years 1836, 1837.* By CHARLES A. HEURTLEY, M.A., Fellow of Corpus Christi College, Oxford. Oxford: Parker. London: Rivingtons. 1837. Pp. xxiv. 159.

CHURCH principles and spiritual religion were long considered, in the world's regard, to be at variance. To be a high-churchman was often treated in common parlance as synonymous with an easy and self-indulgent, if not a worldly life; while piety and methodism stood, at one time, no small risk of becoming, in the language of the day, convertible terms. Things are altered now; and men's ideas, or their nomenclature, must be cast in a new mould. It is found very possible and very salutary to combine, as it was of old, the warmest religious feelings with the most filial obedience to the Church's authority, and

even to fan the flame of devotion to a purer glow, by those very ordinances which have been erroneously thought to damp, if not extinguish it. It was a rash and miscalculating zeal indeed, which overlept the decent bounds of Church discipline in the pursuit of a phantom of spirituality; and too often it arrived at last at schism, if not at heresy. A due observance of rites and discipline, when free from superstition, is so far from checking devotion, that it powerfully aids it. The mind of man cannot climb of itself. It is not the sturdy shrub which rises highest. The delicate and yielding plant, which of itself must trail along the earth, clings to some tall tree, and twines round limb and branch, raising itself higher and higher by each successive grasp, till it reaches even to the topmost pinnacles of the forest, and flings forth its tendrils to float on the pure gales of heaven. What the elm is to the vine, the Church is to the soul,—it assists it to rise towards the skies. And yet it must be confessed, that ordinances may minister to self-deceit. We may be tempted to rest in them; to make them ends instead of means; or, at least, to think we have arrived at the end, while in reality we are treading round the same circle of means, without advancing.

Mr. Heurtley's Sermons appear to us to recommend and exemplify the union which should ever exist between churchmanship and spiritual religion,—an alliance which prevents the one from petrifying into form, and the other from running riot beyond the bounds of Scripture and right reason. And it is for this reason, chiefly, that we desire to call the attention of our readers to them; though on many other accounts they will well repay an attentive perusal.

The object of the writer in his third sermon is "to endeavour to shew that the very same blessing which was pronounced upon the house of Rechab, (Jer. xxxv. 18, 19,) might be expected to attend upon obedience to the rules and regulations of our Church, if that obedience were generally rendered by her children." (p. 65.) After laying down the rational and scriptural principles of obedience in matters of order, he has these remarks, which are worth consideration:—

There may be circumstances, in which it is a matter of doubt whether the command given be a lawful command or not. As long, however, as the matter *remains* doubtful, so long the true course is to obey. We are then only discharged from obedience, when we are convinced in our consciences that we cannot obey man, without at the same time disobeying God.

There is always at least this advantage in obedience under such circumstances, that we are taking the *safest* course. We are exhibiting that spirit and temper, which are the most acceptable in God's sight: even the very childlike bearing, which is so essential an ingredient in the Christian character; and we are moreover placing ourselves the nearest to the channel in which God's blessings are wont to flow.—Pp.—67, 68.

Nor can it well be doubted but that the blessing of God may be humbly expected on a simple and cheerful observance of the laws of the spiritual community in which we live. Why should rebellion against our prince be a sin against God, and disobedience to the ecclesiastical polity of which we are citizens be lightly regarded? Both—the powers that be—are ordained of God.

But, besides, the ordinances of our own Church are precisely of such

a character as would be likely to bring a blessing on the due observance of them.

Let her institutions be considered. Let the care be noticed with which she would fain watch over her children, and guide them, from their birth to their death, in the ways of God: how, at their very baptism, she provides them with sponsors, who shall engage for their being brought up in the nurture and admonition of the Lord: how she requires her ministers, by public catechising, to ascertain, while they are yet in early life, that their Christian education is not being neglected: how, in their more mature years, she bids them to her daily service, and teaches them, as with one voice, to crave their Father's blessing upon themselves and their country: how she has her days of Fast and of Festival, the one to chasten their joy, the other to lighten their sorrow: how, on her weekly sabbaths, she calls them aside from their earthly cares and anxieties, and allures them, with the very "sound of glory ringing in their ears," to higher hopes and nobler aspirations: how she has provided, with all a mother's thoughtfulness, that their souls shall be duly nourished, through the ministry of the Word and of the Sacraments: how she has left no means untried, by which she may secure a succession of pastors, both rightly ordered after the model of apostolic times, and, yet more, men of apostolic faith, and apostolic piety: how, for the attainment of this end, she has her appointed days, in which her people, humbling themselves before God, may implore for her bishops, guidance; and for those whom they shall ordain, soundness of doctrine and innocence of life; and how, throughout the whole of her solemn services of ordination, she labours to shut up every avenue, by which unfaithful shepherds might steal into the fold; and how, with anxious and most earnest entreaty, she calls upon those who are about to be invested with the high stewardship of God's mysteries, to be men of prayer, men mighty in the Scriptures, men of whom the spirit and temper both of themselves and of their households shall be silent but effectual persuaders to godliness of life. Let these her institutions be considered, (and they are but a small portion of what might be mentioned,) and who will deny that there are abundant and most reasonable grounds to believe, that, were her children to walk as faithfully in her precepts, as the Rechabites walked in the precepts of their ancestor, she would not want a man to stand before God for ever.—Pp. 75—77.

Let the provision our Church has made for the training of her members be *duly carried out*; let her children be educated as *baptized persons*, in a knowledge of their baptismal privileges and their baptismal promises; let them diligently use the means of grace with which she provides them; and they will find, by God's blessing, abundant reason to be thankful that they were reared within her walls and by her care.

The subject of the next sermon is much more difficult—"Submission to the Church's authority in controversies of faith." Say or wish what we may, we have no infallible guide in matters of faith. We have an infallible rule of faith in the inspired Scriptures, but we have no infallible interpreter of the rule of faith. The pope is not infallible; councils are not infallible; the voice of the Catholic Church itself, examined by the rule, *quod semper, quod ubique, quod ab omnibus*, is not infallible, or, at least, if it is, we have no infallible means of judging when the *quod semper, quod ubique, quod ab omnibus* may be predicated of a doctrine. In strict analogy with our natural and moral state, God has made probability the very guide of our faith. We may indeed arrive at *practical* certainty on points of controverted doctrine, but it is a certainty which consists of probabilities indefinitely increased, and

has no claim at all to infallibility. There are, indeed, some truths so plainly delivered in Scripture, that we may thankfully receive them and act upon them as the unerring word of God; and there are others, scarcely less certain, which may be inferred from Scripture by easy and necessary inference. So far there is no difficulty. But in controverted points, where, through our weakness, the infallible word of God seems to different persons to speak a different voice, the decision becomes hard and painful. It is then that it is a duty and a privilege to fall back upon the decision of the Church, *i. e.* practically, of that portion of the Church Catholic to which we belong, and to rest our doubts on the embodied opinion of good men of all ages, enlightened, as we believe they were, by the Spirit of God. It is not because it is infallible that we have recourse to it—we know that it is not—but because this is the most probable, and, as Mr. H. endeavours to shew in this sermon, the most scriptural way of arriving at truth. The decisions of the Church are to us what precedents and the practice of the courts are to lawyers. They may err; but they embody, for the most part, the collective wisdom of ages, and are therefore far more likely to be right, than the private opinions of any individuals whatever.

What then is the submission, in matters of faith, which is due to the Church at our hands? It is this: *that in all cases in which we are incompetent, of ourselves, to decide—in all cases in which we are doubtful, yea, in which the shadow of a doubt remains—we should waive our own judgment, and defer to her authority.* The Church is not infallible. She may err, and many churches have erred; and therefore, if she should require any thing to be believed as an article of faith, which, by clear and demonstrative proof can be shewn to be contrary to God's word, in that particular there is an end of her authority. We must hearken to God, rather than to man. And these are precisely the limits under which our Church claims the submission of her children; while, on the one hand, she asserts explicitly, that "the Church hath authority in controversies of faith," she not less explicitly restricts that authority within the bounds of Scripture. "It is not lawful,"—these are her words,—"*it is not lawful for the Church to ordain any thing that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another.*" But then, surely, it behoves us, in common modesty, to pause long, and to examine carefully, and with all possible self-suspicion, and with many and most earnest prayers, before we venture to admit that she has proved false to her trust. And, as has been already said, while the shadow of a doubt remains, we are bound to waive our own judgment in deference to hers.—Pp. 96—98.

If, indeed, any individual members, or any number of individual members, are still persuaded, by necessary and conclusive evidence persuaded, that the sentence given is contrary to truth, no human authority can countervail such a persuasion. There remains for them one or other of these three courses: either to hold their own opinion in silence;—or to endeavour by *lawful* means to reverse the decision, which has been awarded;—or, if the one may not, and the other can not be done; if to be silent is to conceal God's truth, or to betray the lives or the liberties or the property of their fellow men, and to reverse the decision which has been awarded is wholly beyond their power; then to withdraw from the society, and to separate themselves from among those, in whose company they should fear to be found by Him who is our Judge.—Pp. 101, 102.

But how very seldom would this be the result of humble and candid inquiry. How universally may we trace our own errors (we are not judging others) to a presumptuous and self-conceited spirit, to a want of humility, diligence, and prayer.

The fifth sermon, on "The duty of casting out the beam that is in our own eye, considered with reference to the conduct of the various denominations of Christians towards each other," is interesting; but our limits oblige us to pass it over.

The most valuable, however, we think, of our author's sermons, are the first two. Church principles are no substitute for personal holiness; the union of the two constitutes the christian character. The ordinances of the Church are useful just in proportion as they tend to bring the soul near to God. There is an expression much used in the present day, of which we doubt the expediency and accuracy,—communion with God *through* the Church. Should it not rather be, communion with God *in* the Church? We must beware of encouraging formalism even by words, and of aiding the growth of the idea that the Church's ordinances stand between us and God; that our business is with them, and that we need look no further. The Church is no barrier, it is not even a veil between the soul and its Maker. It walls us round from the world, the flesh, and the devil; and we cannot follow them without overleaping its ramparts. It has but one outlet, and that leads directly to the presence of God, through the veil, Jesus Christ. And the sacraments themselves, though means and channels of grace, and only found *in* the Church, convey their precious stream from the fountain of living water immediately to the thirsting soul. Personal faith and hope, personal holiness of character, modelled by much study on the teaching of Holy Scripture, and personal communion with God in fervent prayer, should be the Christian's aim, while he clings to the fellowship of the holy Catholic Church.

The first of these discourses is on "The Christian's sorrows and the Christian's consolations;" and the following beautiful passage, with which it concludes, will shew its connexion with the preceding remarks:—

These then were the supports, which the Spirit of God ministered to our forefathers, to stay them in their hour of trial: a well-grounded hope, through their union with Christ, of eternal life, and, with this, the ever-present remembrance of their Lord's sufferings, on the one hand exciting their love, and on the other, stirring them up to seek conformity to his image. Their trials are now over, their conflict has long been ended, and they have entered into their rest, and they are with their Lord, and they are waiting, beyond the reach of sorrow, for the full and perfect consummation of their fondest hopes.

For ourselves, my brethren, who are still sojourning, as strangers and pilgrims, at a distance from our home, still encompassed by foes, and still called to endure tribulation, let us labour, with all diligence, to appropriate to ourselves those supports, which the experience of these holy men found so effectual. Let us seek earnestly that our love to our adorable Saviour may increase, and that our hope of being made partakers of his glory, and our desire of being conformed to his image, of "purifying ourselves even as he is pure," may abound more and more. In these lies the grand secret of sanctification. We complain, it may be, that we make little progress in the divine life; that year succeeds to year, and finds us still cold and languid in our Master's service, still engrossed with the world and the things of the world, still self-indulgent, and averse to the cross. And we form resolutions, and our resolutions are broken; and we begin to think, that they, who attained to so high an eminence, were men of another mould, and that in our own case there are peculiar hindrances; and we are wearied, and discouraged, and almost in despair. Would that we might be

persuaded to make trial of a more excellent way ! Do our consciences bear us witness, that it is our sincere and earnest desire to forsake every sin, and to press on towards heaven, by whatsoever road our Lord shall point out ? Then let us, at once, embrace the promise of eternal life. Has not God called us to be his people ; brought us into his Church ; sealed us with his seal in baptism ; and is not the bread of heaven set before us in his word and at his table ? Why should we, after these tokens, doubt his good-will toward us ? Let us stir up within our hearts the hope of glory. And, as our hope rises, our love will rise ; and, with our love, our wish to be conformed to the image of Him who is the object of our affections ; and conformity is but another name for patience ; and patience—patience in doing and patience in suffering the will of God—but another name for sanctification ; and sanctification an evident token of the presence of Christ's Spirit, the true Author of all these graces ; and this a pledge of our adoption, and an earnest of our inheritance ; which being felt within, hope will again quicken in its pulse, and dart forth fresh energy to circulate through the system.—Pp. 26—28.

The succeeding sermon, "On prayer," is beautiful in composition and spirit. We remember hearing it delivered, and believe that few left the full church without receiving a deep, if not a lasting impression. The author urges the duty of frequent prayer from the strong exhortations of Scripture, and the reason of the case, to enable us to perform the duties both of our general calling as Christians, and of the peculiar situations in which Divine Providence has placed us. The former class of duties are thus described :—

God, of his wondrous mercy, has called us to be his people, washed us in the laver of baptism, brought us into his Church, and made us inheritors of his eternal kingdom. Now there are two grand marks, at which it behoves us to aim. The one, that we may *abide* in that holy fellowship, into which we have been called ; that we may "*continue* in the faith grounded and settled, and be not moved away from the hope of the Gospel." The other, that as our adorable Saviour has gone back to heaven to prepare a place for his people, so we should labour to grow in meetness for that place : in other words, that, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—P. 41.

We are conscious that we are overstepping our limits, but we are so anxious to interest our readers in discourses, the spirit of which we should like to see widely diffused, that we cannot conclude without extracting two more passages. The first describes the way in which our devotions are too often performed, and may, perhaps, touch a chord in the consciences of most of us.

And here, indeed, is the reason, why the most of us make so little progress in the divine life ; because, both with regard to our stated devotions, and our habitual frame of mind, this spirit and temper are not maintained with sufficient watchfulness. It is not that prayer at set times is omitted, or that the heart is not occasionally lifted up throughout the day ; but, there is a want of earnest and persevering diligence. We kneel down to our devotions in private, or we bow ourselves before God together with our brethren in those services, which it is our happy privilege to enjoy daily in this place : but a spirit of indolence creeps upon our hearts, and we arise from our knees, not, as invariably ought to be the case, with the deep calm peace of those, who have been to lay their burthen of sin at the foot of the cross, and to receive their Father's pardon,

and their Father's blessing; but with the consciousness of fresh guilt. We go forth to our daily duties; we mingle in the pursuits, the business, the studies, the company, which fall in our way; our minds are engrossed; the presence of God is forgotten; the spirit of watchfulness is relaxed; and what is the result? Alas! in a thousand instances, we are betrayed into thoughts or words or tempers or actions, which wound our own souls, and, it may be, though unknown to us, wound the souls of others. And then night comes, and the accustomed hour returns, and we are again called upon to bow ourselves in God's house, or in our secret chamber; but our hearts are out of tune, and prayer is a burthen, and praise a weariness, and we are cold and formal and soon tired; and we betake ourselves to rest with a sense of unpardoned guilt upon our consciences, and then rise, to repeat the same unwatchfulness through another day. What wonder that we continue at so low an ebb in our religious attainments; nay, rather, how great an instance is it of God's mercy and forbearance, that we have not yet been given up to hardness of heart and final impenitence!—Pp. 44—46.

The other is on the important practical point of *making time for prayer*.

I would only remark further, before I leave this subject, upon the importance of securing time for our stated morning and evening devotion by *early hours*. If, through a self-indulgence, of which, as Christians, we ought to be ashamed, we pass hastily from our chambers in the morning to enter upon our ordinary duties, or even to join our family in social, or our brethren in public, worship; or if, again, through want of self-command in withdrawing ourselves seasonably from the society or the occupations in which we have been engaged, we retire to our closets late at night, with our minds filled with worldly thoughts; it is obvious how greatly our communion with our heavenly Father will be interrupted. Beyond all question, such a course as this will be as ruinous to the health of the soul, as habits of dissipation are to the health of the body. No wonder, that they who neglect to secure opportunities for their morning and evening devotions, should find their growth in grace equivocal, and hard to be discerned. If they would be more self-denying and more diligent, they would have less cause to waste their time and their spirits in idle complaints and fruitless self-accusations.—Pp. 54, 55.

We hope that Mr. Heurtley's appointment as Special Preacher will be the means of furnishing us with another volume of sermons like the present.

ART. III.—*Church Discipline and National Education.*—*A Charge delivered to the Clergy of the Diocese of Llandaff, in September 1839. By EDWARD, LORD BISHOP OF LLANDAFF. Published at the request of the Clergy. London: Rivingtons. 1839. Pp. 40.*

WE have seldom derived greater satisfaction and pleasure from the perusal of an episcopal charge, than has been afforded us by the last Charge of the Bishop of Llandaff. It embraces almost every topic of present general interest to the members of the Church of England, with regard to the Establishment; and although the nature of such an address of necessity precludes a full exposition of the merits of any one of those subjects in all its bearings; yet the Bishop has condensed his sentiments in so perspicuous and forcible a manner, that the reader cannot fail to gain a clear insight into his views, and the reasons on which they rest. It is very pleasing to see a philosophical mind engaged

upon the practical affairs of life; and to find the principles built by long experience upon the general truths of moral and political science, applied to correct the rashness of innovation on the one hand, and to diminish on the other the natural impediments to sound and wholesome improvements; a heartless calculation upon abstract principles not chastened by sympathy with attachments generously formed, and a bigoted devotedness to any existing state of things (its errors and its excellencies alike) are equally at variance with that practical wisdom of which this short Charge offers so very striking an example.

But we confess, in the outset, that the masterly touches of the hand of the philosopher, which are seen throughout, did not constitute the chief cause of our satisfaction. We were chiefly delighted by that high spiritual tone and temper which pervades the whole. The subjects discussed are all of them inseparably interwoven with the temporalities of the Church, and yet the Bishop has invested them with a character eminently spiritual. Excepting after experience and actual comparison, it is difficult to estimate the difference between writers in this respect. Let them have the same mixed topics on Church affairs to discuss, let the practical conclusions on points of ecclesiastical discipline, or the management of Church property be identical; yet, whilst one leaves on his readers the impression that in cases of doubt his mind habitually refers to a secular standard; another's words will bear equal testimony to the spiritual character of his leading principles. The one indicates a desire to uphold religion on considerations of worldly policy, the other shows that in his view the Establishment is in all things subordinate to vital religion. The tendency of the one is to sink us lower towards the earth, and all that is transitory and valueless; the other lifts the mind towards heavenly and imperishable treasures. We have already intimated our gratification on witnessing in the Bishop of Llandaff's Charge a decided character in this respect. In it there breathes throughout, that spirit which should animate the principles and the works of every christian pastor. We cannot refrain from quoting a few of the passages to which this remark is more particularly applicable:—

Founded on a rock as the visible Church of Christ we know to be, and secure of Divine protection against all the malice and all the subtlety of the adversary, I do not for a moment doubt, that while the branch of it here established continues true to its profession, and presents a firm and united front in the warfare which the world will always wage against it, we shall ensure to ourselves a due share of that protection, and shall come out of the fiery trial purified and invigorated, and better qualified by the lessons of adversity to counteract those insidious causes of decay, which a season of long security almost always engenders within the bosom of the Church itself.—Pp. 3, 4.

Again, when speaking of the jealousy with which power is watched in this country, the Bishop says:—

In ecclesiastical affairs it operates perniciously against the sacred interests of the Church, making *them* subordinate to its temporal interests, and depriving its highest authorities of that paternal control, which its divine Founder, for the furtherance of the Gospel and the increase of His kingdom, lodged in their hands.—P. 8.

Referring to the contemplated transfer of the episcopal authority

from the Bishop himself to a Court of Law, he thus reminds us of the heavenly origin of that authority.

The authority itself indeed, given by the Divine Founder, human laws cannot abrogate. It remains entire, whatever the rulers of this world may say, or whatever the licentiousness of professed Christians may incline them to do. By them it was not given, and by them it cannot be taken away.

"The breath of worldly men cannot depose
The deputy elected by the Lord."—Pp. 8, 9.

It is in questions concerning *man* and his *Redeemer* that I would wish to see the authority of Christ's visible Church to be maintained by the State—and the power of its governors recognised to restrain evil doers who minister in his name, to purify his sanctuary, to preserve his doctrines from corruption, and to provide, as far as human authority can provide, that his sheep be duly fed.—P. 16.

But the mere words of insulated passages do not convey an adequate idea of our impression: one and the same spiritual tone diffuses itself through the entire Charge, and imparts to it its peculiar excellence. We will only give one more extract, which embodies the cheering and encouraging address of the Chief Pastor to his own brethren in the ministry, who were themselves eyewitnesses of what he states:—

That the state of the Church in this diocese has greatly improved of late years, and is continually improving, in all those respects which depend upon the conduct of the clergy, I assert with confidence, and with a grateful acknowledgment to Almighty God for his blessing and protection. In the condition of the churches, in the residence of the clergy, in the regular performance of divine service at stated hours, in the increase of parochial duty both within and without the church, in the establishment of daily and Sunday schools, in the building of glebe-houses, where there was either none or no fit house of residence, in all these points we have abundant cause for congratulation. If sectarian habits still prevail, there is every year less and less excuse for them, on the plea that the ministration of the Church is negligently, or coldly, or inadequately performed. Separation from the Church is not now to be laid to the charge of its ministers. If the people wilfully and without cause put away from them the word of life offered by us, on them be the blame. We are not partakers in the sin. Neither be you, my brethren, disheartened and cast down, if those whom you invite turn away from you. So did they often from One who is greater than you; and who submitted perhaps to this wrong in his own person, among other wise and benevolent reasons, in order that, having this example ever before your eyes, you should not faint and be weary in your minds, or apprehensive that his care is withdrawn from your ministry, or that you are deemed unworthy labourers in his vineyard.—Pp. 37, 38.

Although we have here directed the reader's attention to what we considered to be the peculiar excellence of the Charge, we must not omit all mention of the chief subjects of his consideration, or his own opinions on their merits.

On the provisions of the Residence and Plurality Law, though we feel with Bishop Copleston, that they deprive a Bishop of a discretion which might, in many cases, be exercised most beneficially for the people and the Church at large, as well as for the individual Clergyman; yet, we confess ourselves to incline (more perhaps than the Bishop of Llandaff himself) to the unbending rather than the relaxing extreme. The perfect middle state, though ever to be aimed at, can never be attained; and that system must be adopted, which best guards against the most probable and dangerous evils; and in candour we must admit those to be the evils of non-residence, pluralities, and dispensations:

evils from the past prevalence of which the Church is now suffering, and will, in some points continue to suffer, long after their cause is forgotten. The Bishop's observations on this subject are, at the same time, most valuable. They are clear and candid; and are expressed at once with much manliness and delicacy of feeling.

With regard to Ecclesiastical Discipline, we trust the Bishop's anticipations will be realized; and that the visitation of offences, the correction of unexemplary conduct; in a word, the powers essentially episcopal, may never be separated from the Bishop himself; and we feel assured that we are expressing the wishes of nine-tenths of the Clergy of England.

On the subject of the Commutation of Tithes, such is part of the sound and kind advice of the Bishop to all his Clergy, who are likely to be engaged in the final settlement of the Church property in their own parishes:—

To you, my reverend brethren, it is hardly necessary for me to observe, that you are bound to act as trustees and guardians for your successors, not less than as men seeking the good will of those among whom you live. That you are disposed, and that you feel it your duty to let your moderation in this, as in all other transactions, be known unto all men, I am well assured. Yet you will allow me to remind you, that the good will of men is dearly purchased, if it lead an incumbent to sacrifice the future interests of the benefice he holds, of which interests he and not his ecclesiastical superior is the best judge. The bishop's sanction will be no acquittance of the incumbent's conscience, if he knowingly surrenders, either to the favour of a patron, or to the love of popularity, the fair and equitable claims of those who are to succeed him.—Pp. 23, 24.

On the momentous question of National Education, the Bishop speaks out firmly and decidedly, but without bigotry. We cannot too strongly express our hearty desires that his principles may prevail among us. The following passages will recommend themselves to the head and the heart of every Churchman:—

Upon the duty of making religion the basis of general education, it is needless for me here to expatiate. It seems indeed to be admitted even by those, the tendency of whose plans we regard with most suspicion. But religion is a word of wide import. We of the Church of England mean not the same by it which Papists and Heretics and Sectarians of various denominations mean. Let me intreat you to enter into no compromise on this subject. Open the doors of your schools to all who are willing to come; but do not bribe them to come by a sacrifice of what you know to be sacred truth. Every attempt of the kind is abortive. It satisfies neither party; while it furnishes a weapon to our adversaries, and a means of undermining the Church when they are afraid to assail it openly.

A circular under an official form, though accredited by no name, has recently come to my hands, the object of which is to vindicate the plan lately condemned by the House of Lords, from the charges brought against it. The time would not now permit me to enter into a particular examination of this performance. It appears to me to be as deficient in all sound views of political philosophy, and even of that narrow branch of political philosophy which too often usurps its province—political economy, as it is in the weightier matters of religion. The examples taken from foreign countries, as guides for ourselves in this proposed work of National Education, have no application to England. Almost all of them are the offspring of despotic governments, and involve compulsory measures, which in this country are impracticable, even if they were desirable. But in truth I suspect and I deprecate every experiment of this kind emanating from government—I do not mean the government of the day, but from any government. The State has recognised a public instructor

of the poor—the National Church. Let the governors and influential members of that Church be mindful of their duty; and if they offer instruction freely to the poor, they ought to be helped by government, when the peculiar circumstances of any neighbourhood require it. We are the almoners of the State for religious purposes. If other denominations of Christians apply for similar aid, let the State take care that it does not, by assisting *them*, indirectly assail the Church which it professes to maintain, and which, especially as regards the corruptions of Romanism, it is bound *exclusively* to maintain.—Pp. 30, 31.

We have dwelt so long on the matter with which this Charge is pregnant, that we have no room for remarking on the felicity of many of the Bishop's illustrations. They are all made beautifully subservient to the leading character of the Charge—its spiritual character; they are delightful fruits of a vigorous mind, strengthened and expanded by early culture, and chastened by a familiar intimacy with the best efforts of the human understanding. With one example, closing a most correct, and by no means a common-place observation, we must bring our notice of this interesting Charge to a close:—

In dismissing this topic, then, for the present, I must repeat the hope before expressed, that long consideration and frequent discussion will in this, as in many other important legislative measures, have had the effect of ultimately improving them. It certainly has led to a deeper inquiry into the principles of church government, and a clearer insight into its original character, than before prevailed among the educated classes; and it is with no disrespectful feeling towards the lay practitioners in our courts if I observe, by way of caution, that men naturally become enamoured of their art—that they are prone to magnify technical skill, and to lose sight of the end in their eager study of the means—that by long habit the legal merits supersede the moral character of a case in their contemplation—and that a long continued course even of successful practice requires to be corrected from time to time, like the mariner's reckoning upon the great ocean, by a reference to those heavenly guides which are appointed to rule the day and the night in this our pilgrimage upon earth.—P. 22.

ART. IV.—1. *A Reply to the Rev. Dr. Turton's "Roman Catholic Doctrine of the Eucharist considered," &c.* By NICHOLAS WISEMAN, D.D. London: Dolman. 1839. Pp. 364.

2. *Observations on the Rev. Dr. Wiseman's Reply to Dr. Turton's "Roman Catholic Doctrine of the Eucharist considered."* By THOMAS TURTON, D.D. Regius Professor of Divinity in the University of Cambridge, and Dean of Peterborough. Cambridge: Deightons. London: Parker. 1839. Pp. 164.

It will be in the recollection of our readers that in 1836 Dr. Wiseman published a course of lectures "On the Real Presence of the Body and Blood of our Lord Jesus Christ in the blessed Eucharist," in which he undertook the unpromising task of proving that the doctrine of Transubstantiation is contained in the New Testament. It will be remembered, also, that the learned Doctor rested his argument in favour of that doctrine mainly upon an interpretation of the sixth chapter of St. John; and which interpretation has the singular merit of being as much opposed to the recorded opinions of the divines of his own church, as it is to that of Protestants. There was, at the same time, something novel in the idea, that a divine of the Romish communion had at length appeared, who was not afraid to discuss the truth or falsehood of his peculiar tenets by the uncertain light afforded by the Greek

Testament; not to mention that the controversialist himself was regarded as a scholar of no mean ability and polemical reputation. The effect produced, however, by the publication of the lectures in question did not, we suspect, quite correspond to the anticipations of Dr. Wiseman, any more than they satisfied the expectations of his friends: for whilst there is good reason for believing that many intelligent Romanists were very much startled by the sentiments developed by Dr. W. in the course of his argument, the lecturer himself was so terribly handled by the Dean of Peterborough, in an able examination of the "Roman Catholic doctrine of the Eucharist," that Dr. W. required two years' consideration before he could make up his mind whether or not he should again venture to shew his face in the controversial world. At the end of two years, however, a "Reply" to Dr. Turton was announced; communicating the unexpected intelligence that the volume had, "after all," been written in "haste;" and very naturally, therefore, bespeaking the "reader's indulgence." (Reply, p. viii.) For of all the excuses that the ingenuity of man could have thought of as likely to be put forward in extenuation of his faults, one could hardly have ventured to guess that Dr. W. would, in this instance, have pleaded "haste." Yet for our part we are, in very charity, disposed to admit the plea, notwithstanding the Doctor's long and ominous silence; because we should be sorry to have to believe that Dr. Wiseman's "Reply" could have been the result of long deliberation: and we are also much mistaken in our calculations, if in the sequel our readers do not participate in this our charitable feeling.

We request them, however, for the present, only to bear in mind that Dr. Wiseman rested his scriptural proof of Transubstantiation chiefly on the sixth chapter of St. John's Gospel. He seems, moreover, to have considered that a great advantage would be gained in the argument, if he could transfer to the 48th verse of the chapter in question, that change of subject in our Lord's discourse which most Romanists and Protestants regard as taking place in the 51st verse; or rather, he laboured to prove that the change of subject does occur between the 47th and 48th verses.

The point at issue, he observes, between us and our adversaries is twofold. First, is there a change of subject at the 48th verse?—Lectures. *On the Real Presence*, p. 40.

And again,

It will appear from what I have said, that I am not satisfied with the transition being placed, as it usually is, at the 51st verse. Before closing this lecture, therefore, it is proper that I clear up this point; the more so, as the determination of such a transition must materially advance the strength of the arguments which I shall bring forward.—*Ibid.* p. 41.

And further—

This attempt to prove that there is a marked division of the discourse at verse the 48th, is not, as I before observed, of mean importance in our researches.—*Ibid.* p. 45.

To a similar purport Dr. W. writes again and again; so that no one could read his Lectures without concluding that he attached great importance to that transition of subject in our Lord's discourse, for which he here contends. The reader will, therefore, doubtless be much surprised when he is told that in the "Reply" under review, Dr. W.

asserts that it was Dr. T. for controversial purposes, and not he, who had magnified the transition of subject at verse 48 into a matter of importance; for, adds Dr. Wiseman,

There is not a word in my book to authorise Dr. Turton's assertion, that whether the transition was to be immediately before or after verse 47, was a question to be discussed.—*Reply*, p. 33.

In fact so completely unimportant does Dr. W. now regard that which he had formally announced as the very "point at issue," and the discussion of which he before maintained would "materially advance the strength of the arguments" he intended to bring forward, that he coolly tells us that he

Might cut out every word [he had written respecting the transition of subject in our Lord's discourse,] without any loss, except of forty pages in Dr. Turton's book.—*Ibid.* p. 36.

But this is not all: for by way of proving, contrary to all he had written in the Lectures on the Eucharist, that he never considered it of the least importance where the change of subject in John vi. takes place, Dr. W. refers to another publication, which he calls his "Moorfields Lectures," wherein he states the question to be

Immaterial; it makes no difference whether we place it [the change of subject] one verse earlier or later.—Vol. ii. p. 142.

The predicament, therefore, in which Dr. Wiseman has placed himself by the "Reply," which he professes to have written in (what would now seem unadvised) "haste," cannot be better described than in the words of the Dean of Peterborough:

Dr. Wiseman, as I have all along held, is a man of learning and talent: the reader of these pages will henceforth maintain that he is a man of singular intrepidity of assertion.—*Observations*, p. 25.

The most curious part of this business has, however, still to be told. After having reproached Dr. Turton for a want of "fairness," (*Reply* p. 35) in not having referred to the "Moorfields Lectures," by way of clearing up what might appear dubious in the "Lectures on the Eucharist;" Dr. Wiseman actually turns round and characterises Dr. T.'s casual reference to the lectures delivered in "Moorfields," as a "most unworthy breach of candour." (*Reply*, p. 62.) Although the "Moorfields Lectures" might be referred to for illustration, they must not be attacked; and the reason is, that the "Lectures on the Eucharist"

Are the later, and avowedly the more studied performance; and any departure in them from the more popular and previous work, should, in fairness, be considered the writer's true opinion; and *this* should have been attacked.—*Reply*, p. 62.

The state of the case, therefore, is as follows:—When, as we have seen, it suited Dr. Wiseman's purpose, the "Moorfields Lectures" were put forward as an authority co-ordinate with, or even paramount to the "Lectures on the Eucharist;" but now, for another purpose, the "Moorfields Lectures" are to be regarded as mere "popular" effusions; and those on the "Eucharist" to be considered, in all "fairness," as containing Dr. W.'s "true opinion." But that an acute man, like Dr. Wiseman, could after two years' deliberation imagine that such palpable contradictions and shiftings of his ground would pass for reasoning, we are unable to believe; so in charity we must suppose that his "Reply" was, as he informs us, written in "haste."

(To be continued.)

LITERARY REPORT.

Sketches in Divinity. Addressed to Candidates for the Ministry; and likewise intended for a Sunday-Book for General Readers. By the Rev. JOHNSON GRANT, M.A., Minister of Kentish Town Chapel. London: Hatchards; Rivingtons; and Darling. Pp. 451.

HAVING met with a collection of 300 Questions for Ordination, published at Cambridge, Mr. Grant has furnished answers to them. His book contains a great deal of information, conveyed in correct and forcible language; and is well adapted for the purpose expressed by the first title. With respect to the second, without denying that part of the Sunday may be profitably employed in acquiring theological knowledge, we would venture to suggest the use in general of books more devotional and practical than can be the case with critical, historical, or even doctrinal divinity. The following extract, however, which may be taken as a specimen of the style, will shew that more may be learnt from these pages than the mere externals of theology:—

Faith and belief, divine and human.

Belief is assent, on testimony or other evidence, to a proposition which we do not know of ourselves. *Faith* is belief in the truths of religion, and, if sincere, will lead to conduct in conformity with its conviction. It substantiates the invisible, and makes the future present; it is the *substance of things hoped for, the evidence of things not seen*. It is in the heart, as well as in the understanding.

Human faith is reliance on human authority, or it relates to human affairs; and would make a man, in prudence, act in human affairs conformably to the strength of his belief in the truths proposed to him.

Divine faith is belief on the authority of God, and of those inspired Scriptures which are the voice of God. The objects of divine faith are matters of revelation. *Without divine faith it is impossible to please God: we must believe that he is, and is a rewarder of them that diligently seek him.* And the genuineness of such a faith is tested by our actual diligent seeking of him; otherwise it is only a faith in words. *Saving* faith—that faith by which the Scripture saith *the just shall live* (Heb. x. 38)—is a belief in the merits of Christ, as the sole ground of our salvation. But this faith must work by love; it must bear the fruits of repentance and holiness; otherwise, as in the former case, we but deceive ourselves in calling it faith at all; *the devils believe, and tremble.* Gal. iii. 26. * Eph. iii. 17. Gal. v. 6. James ii. 17, 19. —P. 13.

In his preface, the author, complaining that examinations for ordination are generally too learned and technical, proposes a series of questions, "relating to the practical functions of the clerical profession," some of which it is much easier to ask than to answer: *e. g.* "How would you conduct yourself to a leading man in your parish, who is decent and charitable, and from whom your family have received many favours, but who is yet addicted to some irregularities, *e. g.* Sunday entertainments?" "What sacrifices ought a minister to make to avert litigation? and how far may he compromise the interests of his successor? Write an essay on worldly prudence, as opposed to the duty of promoting the glory of God." Though we should doubt the advantage of propounding such questions as these at an examination for ordination, yet Mr. Grant's hints may serve to turn the attention of candidates for the ministry to several difficult and very important subjects.

Scotland and the Scotch, or the Western Circuit. By CATHERINE SINCLAIR.
Edinburgh: Whyte, and Co. Pp. 348.

THE fraternity of reviewers are great travellers after the fashion of Gemelli Carreri, who (if he is not belied) performed his "Giro del Mondo" quietly at home in his gown and slippers; though we do not profess, as he unfairly did, to visit all the lands we write about. It is sufficient for our tribe in general to enjoy the gratification of seeing through others' eyes, and of going through all the hardships of travel suppositiously,

While fancy, like the finger of a clock,
Runs the great circuit and is still at home.

In the present case, the *Western Circuit* of Miss Sinclair will suffice, along part of the Scotch coast, and among its chain of central lochs. Beginning from Rothesay, she proceeds to the Isles of Bute and Skye, and with many digressions to visit castles, and glens, and falls, and precipices, she passes by the Caledonian canal to Inverness, and finally ends her journal at Tain, in the shire of Ross, traversing of course much ground made historically interesting by the events of 1745, as Lochail, Culloden, and Glencoe. She complains of knowing the country top well, but no reader will lament this; for a more amusing or animated companion in a tour is not often met with. She has a keen relish for any of the beauties or sublimities of nature which offer themselves, but is not ashamed of confessing that their attraction is greatly heightened by legendary traditions, or even by any connexion with the joys or sorrows of simple humanity. If there is any thing to be told of ancient deeds or events in the places she passes, her memory serves her well, and she recounts her anecdotes with spirit; if the spot be like Master Shallow's estate "barren, barren," she has a fund of humour and by-play to help us through dull and intractable localities. But though she has wit at will,—where the occasion requires deeper feelings to be touched, she can exhibit the resources of a religious and well disciplined mind, and those too not needlessly or unseasonably obtruded, but with good heed to both time and measure.

It is not so easy to show samples in the mart of literature as in a corn market; nevertheless, as a spice of her humour, we give the following Pythagorean guess:—

"Travellers in a precipitous country like this, should get their nerves newly strung for the occasion, as the road is really like a slack rope slung between the mountains. In places where we should merely have been killed on the spot by an overturn, there were no parapets; but where we must have been literally dashed to atoms, a low wall had been raised, merely sufficient to give the horse a hint that he was not expected to go over, though he delighted to approach the very edge, as if enjoying the jest of terrifying me. This animal must certainly once have been a civil engineer, he detected so instantly the slightest ascent in the road, when no inducement could make him at all accelerate the lounging pace in which he felt entitled to indulge."—P. 179.

For her more serious mood, we refer to her very rational remarks on the non-intrusion question, suggested by seeing the desolate church and manse at Muckairn, (Pp. 102—113.) Happily our establishment, among its vexatious, lacks that internal source of discord and disunion. What Miss Sinclair has said also of the premature death of the Chisholm does credit to her devotional feelings, as well as the train of observations on the present state of the religious part of the community, where defects and errors are censured in a tone of good sense and piety. Altogether we have been so well pleased with our present jaunt, that we shall be ready to mount our shelties by her side, since we see she has announced the Shetland Isles as her next field of adventure.

A Charge delivered to the Clergy of the Diocese of Exeter. By the Right Rev. HENRY, Lord Bishop of Exeter, at his triennial Visitation in the Months of August, September and October, 1839. London: Murray. Pp. 88.

No person acquainted with the reputation of the author of this charge can be surprised, that any production coming from his pen should secure a more than

ordinary share of attention. But the extent of circulation, which the present publication has obtained, (it having now reached the fourth edition) is, we think, to be attributed to the overwhelming importance of the subjects treated of, and to the extraordinary power and ability with which they are treated, rather than to the high station or distinguished celebrity of its Right Rev. author. Indeed, the alarming statements of facts relating to our colonial policy, as well as to the government scheme for public education at home, not to mention the other topics more immediately affecting the doctrines and discipline of the church herself, which are discussed in its pages with consummate discrimination and skill, could not fail to arouse attention and awaken anxiety in all whose minds were not blinded, by zeal for party politics, to the everlasting distinction between religious truth and error.

The bare enumeration of its contents (I. The Church in Australia; II. The Church in Canada; III. The Government Scheme of Public Education; IV. The Act for Abridging Pluralities; V. The Church Discipline Bill; VI. Theological Studies, Oxford Tracts; VII. Church Association;) will suffice to show the amplitude of its range of subjects, and, when we add that these are treated fully and in detail within the space of eighty-eight octavo pages, it will be obvious how impossible it is to do justice by any extracts we can give to the very able manner in which these topics are severally handled. We subjoin, however, the following short quotation, which forms the bishop's closing remarks upon the writers of the "Tracts for the Times," and with it we conclude ours, but not without first apologizing to our readers for having neglected so long to introduce to their notice this very important and valuable publication.

"I have thus animadverted on several particulars, in which I deem the doctrine or language of these writers erroneous. Other instances, it is very likely, might be added. But I cannot close what I have had to say respecting them, without offering my testimony and humble meed of praise to the singular meekness, charity, and forbearance, which they have exercised throughout the controversies, proving themselves to be in christian temper, whatever be thought of their doctrine, immeasurably superior to most of those with whom they have had to contend. Neither shall I forbear to avow my own opinion, that the church is, on the whole, deeply indebted to them."

The Argument for Episcopacy Considered. A Sermon preached in Whitehall Chapel, on Sunday, March 1, 1840, at the Consecration of the Right Rev. HENRY PEPYS, D.D., Lord Bishop of Sodor and Man. By SAMUEL HINDS, D.D., Vicar of Yardley, Herts. London: Fellowes. 1840. Pp. 36.

THIS Sermon, from 1 Cor. xii. 28, demands, and will repay, an attentive and studious perusal. The learned author adverts, in the outset, to that "law of change," which has produced such a marked distinction between the outward circumstances of the christian church, in the apostolic age, and in modern times. This difference in externals has been laid hold of, in this country, as a ground of justifying sectarianism on the one hand, and of vindicating latitudinarian views as to forms of worship, orders of the ministry, and christian communion, on the other. Dr. Hinds exposes the fallacy of the assumptions, in which these views originate; shows that Scripture represents the "*forming process*," rather than the fixed and "uniform model of a church;" that the "mode of conformity to the Scripture model" is a conformity "on the principle of analogy or correspondence, rather than of exact resemblance;" that by looking "to the objects designed to be accomplished by the particular measures of the early church," considering "the objects as fixed points," and varying "*the measures* accordingly, we are far more in harmony with the original church, than any direct resemblance of measures could ever bring us;" that "even in those instances of ecclesiastical offices, which we adopt most exactly from the church of Scripture, deviations from the model, made on this principle, bring them nearer to the model really, than they would be without these

deviations," and that "it is often necessary to destroy all direct resemblance in order to preserve analogy."

Dr. H. selects "our episcopal order," as an illustration of this principle of conformity with the precedents of Scripture; and after remarking upon the limitations, within which the measure of correspondence, as regards the institution of episcopacy, is to be restricted, proceeds to a direct discussion of the Scriptural argument in favour of that order, and proves that the precedents of Timothy and Titus were designed as "precedents for universal adoption."

In this part of his discourse, he points out certain coincidences between the consecration of those two men by St. Paul, and the consecration of the Apostles by our Lord, (as recorded in John xx;) coincidences which mark "a distinction between the offices to which Timothy and Titus were appointed, and that of the presbytery of their respective churches"—such a distinction, in fact, "as we claim for episcopacy."

This point is argued with great ability, and the conclusion arrived at is this; that "St. Paul, in consecrating Timothy and Titus, was creating, by a solemn form of consecration, adopted from our Lord's consecration of the Apostles, a new order for the church,—the whole church,—to correspond with the Apostles in those superintending and ordaining powers, which had not been given to the presbytery,—to compensate for the removal of the apostolic order,—and to be to the uninspired church, what the Apostles had hitherto been to the inspired."

In reply to those who are disposed to think lightly of episcopacy, as "one of the mere externals of religion," and therefore as "not essential to the perfection of a church," Dr. H. suggests, that "this is not a mere arrangement of government and discipline, but part of the *spiritual* organization of the church,"—that "the office of bishop has not merely reference to the regulations of the synagogue, but to the building of our christian temple and to the disposition of its "lively stones," in their relation to Him who is the corner-stone and foundation of all."

In the conclusion of his very able discourse, Dr. H. deprecates the inference, that, in the view he has taken of "episcopacy, as designed for adoption in every church," he is "denouncing those christian communities, which are not governed by bishops." Well would it be for the interests of religion, if this principle of forbearance were universally acted upon; if, in the maintenance of truth, charity were never sacrificed; and if those who differ from us were left to stand or fall by the decision of Him, to whom "the Father hath committed all judgment."

On the whole, and without professing to subscribe to every sentiment it embodies, we consider this Sermon a valuable accession to the evidence in favour of episcopacy. Doubtless, in a question of this nature, traditional and uninspired testimony is also of great importance; but as there are many who will only listen to exclusively Scriptural arguments, they will here find a satisfactory solution of their doubts, and a reason for adherence or conformity to that system, which bears upon it the impress of a Divine sanction.

Israel's Return; or, Palestine Regained. By JOSEPH ELISHA FREEMAN.
London: Ward and Co. 1840. Pp. 390.

AN able and comprehensive statement of the arguments for the restoration of the Jews, compiled with care, and an attentive perusal of most of the modern writings on the subject. The author, in his preface, states strongly his conviction of the correctness of the principle of interpretation which he has adopted, but admits that he may be mistaken in detail. One such mistake, and that the most fatal to the cause he advocates, may be found extending from page 169 to 185, where by inserting the various unhappy calculations made by date-mongers, he would lead the reader to suppose if possible correctly to fix the time for the fulfilment of prophecy. He has, however, a glimpse of the truth here, as he confesses his expectation of a literal as well as

a symbolical fulfilment. A little more study will enable him to see the incompatibility of the two principles. The Rev. S. R. Maitland, in his "Two Enquiries," has settled the interpretation of the 1260 days for ever; and no man of honesty ought now to write upon the subject until he has weighed and answered the arguments contained in those learned pamphlets.

Brief Historical Notices of the Interference of the Crown with the Affairs of the English Universities. By GEORGE ELWES CORRIE, B.D. Fellow and Tutor of St. Catherine's Hall, and Norrisian Professor of Divinity in the University of Cambridge. London: Parker. Cambridge: Deightons. 1839. Pp. vii. 106.

THIS work contains a very interesting and masterly sketch of the relation in which the Universities of Cambridge and Oxford appear to have stood to the Crown, from the time of the Act of Submission of the Clergy to Henry VIII. in 1534, down to the abdication of King James the Second.

It is drawn up in the form of a Chronicle, to which the learned writer has appended, in a brief review of the events so recorded, a very clear statement "of the forms in which the royal authority in University affairs was exercised, and the laws by which it was sanctioned" during the above period; concluding this part of his work with a notice of such legislative proceedings in the reigns of Queen Anne and George II., as tend to establish the author's position, that the Crown has not now the power, according to its will and pleasure, to modify the Statutes of the Universities, or to visit and regulate Royal Foundations.

There can be no doubt, that the two Universities are the bulwarks not only of our Church Establishment, but also of our Constitutional Monarchy; and that when the Universities shall be *liberalized*, the chief obstacles which oppose themselves in this country to the progress of indifference in religion and republicanism in the state will be removed. What wonder then is it, if their overthrow be a darling object in the minds of innovators, both in Church and State? The events of the last few years have shown that the Universities are fully prepared to resist all direct attacks; that no influence of names, no loss of worldly favour, can make them swerve from those principles upon which the existence of genuine religious and political liberty depends. We trust that Professor Corrie's work will put those learned bodies upon their guard against the endeavours which may be made to undermine them by some undue and illegal exercise of a pretended prerogative of the Crown.

A Charge delivered to the Clergy of the Diocese of Hereford, in July and August, 1839, at the Primary Visitation of THOMAS, LORD BISHOP OF HEREFORD. London: Parker. 1839.

IN endeavouring to give our readers a short account of this excellent Charge, we find it difficult, from the wide extent of the subjects which it embraces, to be as brief as we could wish. His Lordship takes the opportunity of his first public address to his Clergy, not only to discuss the principal legislative measures affecting the Church, which have been lately passed, but to state his opinions upon most of those matters which necessarily engage the chief attention of the Clergy, especially at the present time, and upon which it is of the highest importance that they should be acquainted with the views of their diocesan. Such are National Education, Church Building, the various Societies connected with the Church, and the like. These subjects occupy the greater part of the Charge; but there is of course some part of it devoted to local matters connected with the diocese of Hereford. The conclusion sets forth, in impressive language, the importance of the Clergy in these stirring times devoting themselves to study, especially the study of the Scriptures; and the necessity of their being united together in spirit, and having fervent charity among themselves. The Charge is written in a simple, manly, but elegant style, and occasionally rises to eloquence; and in the more solemn parts breathes a strain of sober and unaffected piety, such as becomes a ruler of the household of God.

With respect to the late government scheme of education, the Bishop condemns it as impracticable, and with justice expresses a doubt whether it is possible to devise a scheme of National Education, so as to secure to all the benefit of a moral and religious training in common, "without an unseemly compromise of some great principle," (p. 19.) So far we entirely concur with his Lordship: but at page 20, he asks, "What is to be done for those who are unable to obtain the most scanty instruction, but refuse to receive it from the church schools?" We confess we are at a loss to know to what class of persons these remarks apply. Not to Dissenters in general, surely; for all those classes of separatists, who refuse the instruction of the Church, are (we fancy) for the most part confined to large and wealthy towns, where they have the means of procuring instruction for themselves in schools connected with their own religious denominations. If these are the only persons for whom compulsory State Education is required, surely the country need not be called upon to legislate for extreme and isolated cases, the very existence of which is questionable. Having condemned the recent plan, as impracticable, the Bishop does the authors of it a higher honour than (we suspect) they deserve, by comparing it to a scheme of Archbishop Usher's, for instructing the Irish Papists, which seems to have failed from the opposition of the Romish priests.

We cannot conclude without calling our readers' attention to the very calm, temperate, and judicious remarks, which occur (pp. 25—28 of the Charge) upon the Ecclesiastical Commission; where his Lordship, in speaking of the new arrangement of dioceses, complains of the breaking down ancient landmarks, disturbing old associations, &c. Upon the much debated question of redistribution of cathedral property, the Bishop expresses his opinion very plainly and decidedly against the changes proposed, especially the application of funds destined for the support of cathedrals, to the endowment of places totally unconnected with those institutions. His language is, "Reform and amend, but do not suppress and annihilate." In this language, as well as in the greater part of this extremely judicious and useful Charge, every sober and right minded member of our national Zion will concur with Bishop Musgrave; while his eloquent remarks, at pp. 31 and 32, with respect to church extension, and from pp. 37—42, on the dignity and responsibility of the clerical character, and the vital importance of union among the Clergy, cannot fail to be regarded as proofs of his Lordship's zeal for the honour of God's house, and the spiritual wants of his brethren.

A Sermon preached in Harlow Church, May 28, 1839, in which some uses of the Offertory are considered. By the REV. CHARLES WEBB LE BAS, M.A., Principal of the East India College, Herts. London: Rivington. Oxford: Parker. Cambridge: Deightons. Hertford: Simson. Pp. 24.

THIS is, of course, an able and eloquent sermon, enforcing both on ministers and their people the duty of using their prayers and efforts in behalf of the Church. It should be observed, however, to prevent disappointment, that the title-page is a misnomer. It should rather be, *A Sermon on the Duties of the watchmen and citizens of our Sion, with an introduction by the Editor, on the propriety of collecting money for religious purposes at the Offertory, rather than at the doors, or by advertised subscriptions.* This was the mode adopted when this sermon was preached, and the first stone of a new church laid at Harlow, in Essex. We have often thought that it would be unobjectionable, and a return, as far as circumstances admit, to primitive practice, to collect at the offertory, not only for the poor, but also for the support and extension of Christ's church. For this purpose it might be well to make the collection every week, in order that all might have the opportunity of contributing as the Lord had prospered them. We would, however, venture to suggest, that in all cases in which a change is made, even though it be to primitive or rubrical practice, permission, as it was in the present instance, should be first obtained from the Bishop of the diocese. The Church, like the State, has laws prac-

tically obsolete; and to revive their observance without competent authority, has on the public mind the ill effects of innovation.

A Greek and English Lexicon to the New Testament; especially adapted to the use of Colleges and Schools, but also intended as a convenient Manual for Students in Divinity, and Theological Readers in general. By the Rev. S. T. BLOOMFIELD, D.D. Editor of the Greek Testament with English Notes, &c. London: Longman and Co. 1840. Pp. x. 479. Small 8vo.

THIS is the cheapest and most comprehensive Lexicon to the New Testament extant in the English language. Though Dr. Bloomfield terms it "a school and college lexicon," it is one which the more advanced student will find it convenient to have at hand, when he is perusing the Greek Testament; and what enhances its utility is, the neatness and accuracy of its typographical execution.

The following is the plan adopted by the author in forming the present work. The etymology of the word is first given, where it can be thoroughly ascertained. The primary signification is then carefully laid down; and thence are deduced, in regular order, all the other significations which have place in the New Testament writers. The various constructions of verbs, verbals, and adjectives, have been carefully noticed: and the usage of the New Testament writers has been illustrated by a reference to the Septuagint, and to the Apocryphal writings connected with it, and with the New Testament; as also to Josephus and Philo, and, lastly, to the Greek classical writers, especially those of the later Greek dialect, from the time of Polybius downwards.

In the execution of his laborious undertaking, Dr. Bloomfield has consulted the labours of preceding lexicographers; but he has not servilely copied or abridged them. There are not fewer than 400 articles, the original authorship of the chief part of which he may fairly claim. His great object has been to render the work, though brief, yet perspicuous, and sufficiently comprehensive to form a manual of New Testament lexicography. In this important object we think he has most happily succeeded; and we cordially recommend his volume to all who are desirous of acquiring an accurate knowledge of the New Testament.

A Lecture introductory to the Study of Philosophy, delivered in Cheshunt College, Herts, November 14, 1838. By JOSEPH SORTAIN, A.B. of Trinity College, Dublin; Philosophical Tutor in Cheshunt College, and Minister of North Street Chapel, Brighton. London: Fellowes. Brighton: Taylor. 1839. Pp. vi. 39.

QUALIFICATIONS and endowments of no common order are displayed in this address. It exhibits a vigorous grasp of mind, an extensive sphere of research, an independent tone of reflection and judgment, as well as a great command of fine and appropriate language. The philosophical reflections, too, are all attuned and harmonized together by earnest views of religion. It would be, of course, idle to attempt an analysis of *A Lecture introductory to the Study of Philosophy* in the compass of a brief and perfunctory notice like the present. In fact, every such lecture may almost be said to defy an abridged description, because it is in itself an epitome, or condensation, or mere general outline of the author's sentiments on a variety of large and comprehensive subjects. Mr. Sortain, for instance, in the space of some thirty pages, leads us through several sections of philosophy; touches upon sciences, some formal and others real; hints at the principles of philosophical classification; and then proceeds to a separate discussion of *mathematics, logic, mental philosophy, and rhetoric*. Here we can do nothing more than recommend his luminous remarks to the attention of our readers. We agree with him on almost all the points at which he glances. We agree, too, in the value which he sets on the abstract and subjective sciences; and even think that a more general and

systematic acquaintance with the elements, at least, of metaphysical philosophy, would be a serviceable counterbalance to the exclusive favour which is now usually bestowed on experimental and objective knowledge. But the eloquent and accomplished author will excuse us for adding that we do not quite agree with him in the spirit of the following passage, where he speaks of "another phase of the impatience and utilitarian spirit of the times."

Hence it is also, that in the department of classical literature, there are so many advocates of the emasculating systems of Pestalozzi and Hamilton—systems which, in fearful disregard of mental discipline, promise *immediate* acquisitions.

But let it not be forgotten that the duty of education is to cultivate, not merely to inform the mind;—to enable men to *think* for themselves, not merely to make them the treasurers of the thoughts of others;—to inbreathe the *spirit*, not merely to communicate the opinions of philosophy. It looks not to the present, but to the future; when, having developed the intellectual powers, and furnished them with habits of analysis and abstraction, of generalizing and demonstrating, it shall send them forth to discover and to classify for themselves, and illustrate and expand for others.—It trains—it prunes—it invigorates the tendrils of the vine for some distant autumn, instead of impatiently extorting the precocious cluster. "There is a philosophic spirit," says Dr. Brown, "which is far more valuable than any limited acquirements of philosophy; and the cultivation of which, therefore, is the most precious advantage that can be derived from the lessons and studies of many academic years." *Μεῖζόν ἐστι τὸ δίδωμιν ἀναλυτικὴν κησασθαι, τοῦ πολλὰς ἀποδείξεις τῶν ἐπὶ μέρους ἔχειν.* It is better to possess the *POWER* of analysis, than to hold in memory many particular demonstrations.

It is nobly and truly spoken by Coleridge concerning Plato, that "the education of the intellect, by awakening the principle and method of self-development, was his proposed object; not any specific information that can be *conveyed into it* from without; not to assist in storing the passive mind with the various sorts of knowledge most in request, as if the human soul were a mere repository or banqueting-room; but to place it in such relations of circumstances as should gradually excite that germinal power that craves no knowledge but what it can take up into itself—what it can appropriate and reproduce in fruit of its own. To shape—to dye—to paint over and to mechanize the mind, he resigned, as their proper trade, to the sophists; against whom he urged open and unremitting war. For the ancients, as well as the moderns, had their machinery for the extemporaneous mintage of intellects; by means of which, *off-hand* as it were, the scholar was enabled to *make a figure* on any and all subjects—on any and all occasions."

Let it be remarked, that we are not decrying the acquisition of knowledge, but contending that, as a pre-requisite, the *power* of philosophical, discriminating acquisition should be cultivated.

Profound learning is often to be met with in a mind destitute of judgment. In gathering its mass of truths, the memory has been pre-eminent in exercise: meanwhile, that higher faculty which investigates relations, and without which all truths must in reality be chaotic, has been suspended, and thus—

"The mind was weakened by the store it gained."—Pp. 31—33.

Now there is some truth, we think, in these representations, but not the whole truth. It is true that the mind may be *crammed*, like the body, to repletion, and the process of digestion and assimilation is thus impeded in the case of intellectual food, as of animal. It is true that the memory may be overtasked and overloaded, at the expense of the loftier powers of the understanding. So far it may be sometimes true that—

"The mind is weakened by the store it gains."

But when this happens once, the reverse happens a thousand times. To pursue the former analogy—yet not without hesitation, because we are aware how much error is caused by relying on false analogies—we should say, that for the mind as for the body, in order that there may be good digestion, there must be food to digest. In spite of Coleridge and the rest, it seems to us that "the education of the intellect" is best promoted, "the principle and method of self-development" best awakened, by the "conveyance of specific infor-

mation." In almost all cases, the power of acquirement will grow with the actual acquisitions. The latter *may* be, now and then, an incumbrance and a burden, but must be far more often a quite indispensable assistance. The two things are not incompatible, are not antagonistic; they are actually ancillary, and even necessary to each other. The two joint ends of intellectual education are the improvement of the instrument, that is, the mind, and the attainment of a positive quantity of correct ideas. But, generally speaking, the instrument is improved, just as the store of notions is enlarged. The instrument is improved by being used. It gains more strength, more dexterity, more aptitude, greater and more sustained powers of application. The improvement is, in fact, proportionate to the use. And the more *various*, as well as the more *vigorous* the use, the more *complete* is the improvement. The mind becomes more pliant, more elastic, more capable of various tasks, as its tasks are already multiplied. What, on the other side, is the melancholy phenomenon which the world has presented for long and barren centuries? Is it not the spectacle of the instrument by which knowledge is acquired being deteriorated and almost destroyed from the miserable deficiency of the knowledge communicated? Savages—the North American Indians, for example—are shrewd and acute, just as they are compelled, by their wants or their fears, to acquire a certain knowledge, and turn it to account. But look to the boors of any country; look to the slaves and serfs, whose faculties are not aroused and stimulated by an acquaintance with any science. The mind has nothing to begin with, nothing to work upon, nothing to sow the seed and assist the culture; and the inevitable consequence is, that, to a greater or less degree, it withers and perishes. They who have no knowledge have no thoughts. The very capacity of thought—the logical, the inventive, the inductive power of the mind—dies away. It dies away for lack of exercise. And it has no exercise, because it has no materials on which it can exert itself.

In stating these principles, it would be well to stop, in order to qualify and discriminate; but we really have not room. We do not contend that in the theory which we have propounded lies the whole truth, more than in the opposite. The whole truth lies in the *combination of the two*.

A similar observation might be applied, if we could go into a regular argument with regard to the Pestalozzian and Hamiltonian systems. For ourselves, we should not be sorry to have intellectual railroads, if they could be really found. At least we see no reason for going back to a *corduroy* road without necessity, or of placing stones and impediments upon it, for the mere purpose of making the path rugged and the progress slow. At this rate, the more unwieldy a dictionary, the more perplexed its arrangements, and the more time and trouble required before we can find the word we want,—the more excellent and admirable the whole contrivance. But surely this is *not* the *desideratum*; if it be, it is indeed a vast pity that so much of labour and talent should have been worse than wasted in the facilitation and simplification of knowledge. If "life is short and art long," why should not knowledge be expedited? There is a great distinction, too, between *evading* or *shirking* difficulties, and fairly rendering them less;—a process, let it be observed, by no means easy in itself, but one which involves a real and profound insight into the matter with which it deals. But this distinction has not always been observed; and hence, we think, something of misapprehension, as well as confusion, has arisen. We need not create artificial and needless difficulties. Real and intrinsic difficulties there will always be, sufficient to discipline and invigorate the intellect, to try and improve the stamina of the mind. The severities of mathematical, the intricacies of metaphysical, the niceties of philosophical science will always remain, and can only be mastered by close and continued study. Most of the usual attempts to *popularize* knowledge are, we allow, despicable. But why? Simply because they are mere fallacies, which enervate or inflate the understanding in deceiving it. They are "*royal roads*," which lead not to science, but to a miserable and varnished semblance of it.

They do not impart deep and exact knowledge; they merely skim the surface of subjects, and afford a crude disjointed acquaintance with a few technical terms, or at best a few obvious rudiments.

We cannot conclude these strictures,—which we have hazarded chiefly because it would be quite out of rule to pass a criticism which should be all commendation,—without mentioning that Mr. Sortain has interspersed throughout his lecture several valuable quotations, which have the somewhat uncommon merit of not being quite stale—not being quite worn threadbare. The hackneyed citations, poetical and even philosophical, with which we are generally treated, have become almost a nuisance, and really ought to have some repose. Some time ago, we made for our amusement—but we cannot now inflict it on our readers—a list of those which no man ought at present to be allowed to employ without undergoing a penalty. It would be no slight service to the elegant extracts of literature to place before the eyes of young aspirants a good *index prohibitorius*—if so barbarous an expression be pardonable—of the quotations which should be laid on the shelf for a temporary slumber—quietly consigned to oblivion for a hundred years, that so they might come out again, trebly beautiful in their freshness, for the benefit of future generations.

Mr. Sortain, we have no doubt, will excuse the freedom with which we have dissented from one or two of his opinions; and, for the rest, we have only to congratulate the college in which he has been appointed philosophical tutor.

An Introduction to a Course of Lectures on the Early Fathers, now in delivery in the University of Cambridge. By the Rev. J. J. BLUNT, B.D. Margaret-Professor of Divinity. Cambridge: Deightons. London: Parker. 8vo. Pp. 52.

IN the hope of being able in our next number to notice as it deserves this able and admirable Lecture of Professor Blunt, we shall only say that it is well calculated to sustain and even increase the high reputation of that accomplished writer and distinguished Divine.

Recreations in Geology. By ROSINA M. ZORNLIN. London: Parker. 1839.

MISS ZORNLIN has distinguished herself by this volume, in the science of Geology, somewhat as Mrs. Somerville, in Astronomy. We cannot say that it surpasses either in simplicity of statement or truth of theory, the introduction of De la Bêche, Philips, or Lyell; nevertheless it cannot fail to interest the oldest students, and it will not mislead the least initiated in the science. It fully realizes the fair author's object of presenting the leading features of Geology in a simple and concise form; embracing a systematic arrangement (as far as at present determined) of the rocks and strata of the earth's crust, and a general view of its fossil organic contents. We quarrel only with her plan of commencing with the *ascending* instead of the *descending* series; Geology, hitherto, is not sufficiently determinate in its principles, to justify the *synthetic* mode of communicating its discoveries.

The Character of St. Paul the Model of the Christian Ministry. Four Sermons preached before the University of Cambridge, in February, 1840. By THOMAS ROBINSON, M.A. of Trinity College, Lord Almoner's Professor of Arabic, and late Archdeacon of Madras. Cambridge: Deightons. London: Parker.

THOUGH we cannot say that the mantle of Bishop Heber has descended upon Mr. Robinson, his faithful companion and chaplain,—yet we can yield to him the meed of kindred elegance, and force, and piety, and especially missionary fervor. In these four discourses, he, with much tact, his fidelity still unimpaired, descants upon "St. Paul the student and convert," "St. Paul the governor of the Church."—By these divisions, it will be seen, the most

characteristic features of this great apostle are brought under our review. We fervently thank God, that sermons so pious in sentiment, so forcibly practical, and bearing so closely upon the clerical profession, have been delivered before such an audience. The close of the last will be a favourable specimen of the pathos and object of all the four.

Meditate, I beseech you, with more earnest and profound attention, this example of the great apostle; for to you it is specially addressed. And if, when your minds are thus prepared, and your hearts thus opened for that service, whatever it may be, to which his wisdom shall appoint you,—if then you should hear the call of those you have loved and honoured, of the church in whose bosom you have been born and nourished, to go forth to other lands, the heralds of salvation,—fear not to obey the call. Take with you, in that highest and holiest enterprise, this same example of the apostle of the Gentiles; and, like him, remember that no talents are too precious, no offering too costly, no sacrifice too great for such an altar. Go in the very spirit and power of the apostle, in the fulness of the Gospel of Christ. Go! and may the Saviour himself stand by to consecrate the service which he himself commands; and when the day of your earthly pilgrimage is closing, perhaps on the sands of Southern India, with no hand to close your dying eyes,—even then *you will not faint*, for you will remember that your feet are in the very footprints of the martyrs and apostles of the Lord, whose blood was poured forth, as the last and holiest libation, upon the sacrifice of the Gentile world.

As exhibiting an admirable model of a christian minister, and as an excellent companion to Mr. Blunt's Lectures on St. Paul, we most cordially recommend these Discourses.

Seminaries of Sound Learning and Religious Education. The Commemoration Sermon preached in Trinity College Chapel, on Monday, Dec. 16, 1839. By JOSEPH WILLIAM BLAKESLEY, M.A., Fellow and Tutor of the College. Cambridge: Deightons. London: Parker.

THIS is an exquisitely classical, and, at the same time, reverentially christian eulogium upon that union of sound learning and religious education, for which our universities are so distinguished. We have rarely read anything more severely beautiful—taking into account the peculiarity of the occasion for which it was composed, and the necessary limitation of topics for illustration. We trust it will obtain a wider circulation than its strictly collegiate character might claim for it.

It is indeed a noble and just boast, when, without any invidious distinction from the sister colleges, and most probably having in his eye those universities on the continent, which, from being the nurseries of learning and sound religious feeling, have become the handmaids of the most vicious, gratuitous incredulity, he says:—

Now I do not know any form of words wherein the true principle on which this our Society is established, can be more distinctly set forth, than that by which on all public occasions we are accustomed to describe it, and others which are analogous to it in their constitution and operation, namely, as a *seminary of sound learning and religious education*. In this brief formula are comprised, as I apprehend, the essential characteristics of this foundation. We have in it the distinct recognition of two separate objects, to the furtherance of which we consider ourselves as pledged, and to the co-ordinate importance of which (as respects us in our collective capacity) we bear a testimony, by the fact of imploring the divine blessing, in the most public and solemn manner, conjointly upon both. There is nothing in this, our acknowledged definition and description, which argues any antagonism between the two objects,—nothing which implies (so far as we are concerned) a subordination of the one to the other, or under any circumstances, an extinction of either. And our practice is only a confirmation of our theory in this respect. Every day brings us our religious exercises, and every day brings us also our secular studies. Looking back through the three centuries which have been witnesses of our existence, we still find nothing but the strictest conformity with this principle. Sometimes the

importance of the one half of it may have been more strongly felt or more complaisantly regarded; sometimes the other may have forced itself into a temporary pre-eminence; but the balance has never been finally lost: we have never degenerated into the character either of a foreign university, or a Protestant monastery; we have neither abandoned the characteristics of a religious foundation, nor lost those of a learned one. We have never bowed the knee before qualities merely intellectual, or attainments of however great extent, in cases where the relations of man to man, and of man to God have remained unrecognized; neither have we ever covered our eyes from the light of knowledge in the fear of what it might reveal to us. We have ever accepted the results of scientific investigation and of critical research with confidence and joy; we have never dared to tamper with truth in whatever guise she has appeared; we have never given vent to the dread, that the interests of religion might possibly suffer from the increase of information, or that the mental powers could be impaired by the possession of religious faith. The haunts of Newton and Porson have never been profaned by that spirit of falsehood and fear which imprisoned Galileo, and strove to stifle the immortal thoughts of Vico and Niebuhr.—Pp. 7, 8.

Sin Found Out. A Sermon, on occasion of the late Murder in Islington, preached in the Chapel of Ease, Islington, on Sunday Evening, March 22, 1840. By JOHN HAMBLETON, M.A., Minister of the said Chapel. Published by particular request. London: Seeleys and Hatchard.

AMONG the excellencies which, under God, have made Mr. H. one of the most useful, as well as popular preachers of the day, is a peculiar tact of rendering passing events instrumental to the great ends of his ministerial office—the conversion and sanctification of the people entrusted to his charge. His sermons in general abound with allusions of this nature; but this one was preached expressly on the occasion of the late atrocious murder in Islington, and is now published at the request of the congregation before whom it was delivered. It will be found eminently characteristic of its author, and is likely, under the divine blessing, to be productive of much spiritual good.

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MISCELLANEOUS.

[The Editor is not to be held responsible for the opinions expressed in this department of the Remembrancer.]

ON THE CHARACTER OF ST. MARTIN, BISHOP OF TOURS, IN REFERENCE TO THE EIGHTH CHAPTER OF MR. PALMER'S "COMPENDIOUS ECCLESIASTICAL HISTORY."

SIR.—As you have given insertion in your last number to some observations of the Rev. Dr. Gilly, on my "Compendious Ecclesiastical History," I feel assured that I may anticipate from your sense of justice, a ready admission of what I am about to offer in reply.

It cannot but be a subject of regret to me, that Dr. G. should have observed any thing in my little volume, which seemed to him to demand so public a caution: at the same time, it would be impossible to be "offended" at criticisms which every one has a right to make; and though I may not think those of Dr. G. exactly merited, no one can be more ready to applaud his zeal in the cause of religion.

Dr. G. objects that St. Martin, bishop of Tours, was a person unfit to be numbered amongst the "holy men" of the fourth century, inasmuch as he was, either wilfully or blindly, guilty of falsehood in claiming the gift of miracles; and he objects to my words, that "St. Martin is said to have been enabled to work miracles for the conversion of the heathen."

The objection to St. Martin's veracity, can, of course, only be supported by satisfactory proofs that *he himself* was guilty of falsehood. The inventions and tales of *others* ought not to prejudice him. It is true, as Dr. G. says, that "many signs of the most improbable description are said to have been wrought by him" (p. 215); but surely this is no sufficient ground for condemning St. Martin himself. Dr. G. refers (p. 216) to the Epistle of Sulpicius Severus "Contra æmulos virtutum B. Martini," and to his book, "De Vita B. Martini," c. 26, in proof that "*bishops and clergy* who were living in the neighbourhood, . . . signified their unbelief of the miracles said to have been performed by Martin." I must say, that the passages referred to, do not seem to me to bear this interpretation. The former merely maintains an objection raised to the sanctity of St. Martin by a "certain person;" the latter does not allude to any miracles at all. Both passages are insufficient to prove that St. Martin *himself* pretended falsely to miraculous powers.

Dr. G. states correctly that Sulpicius Severus, in his accounts of the alleged miracles of Martin, occasionally professes to have received them from his own mouth; but whether he really did so receive them, admits, I think, of more than a doubt. The statements of Sulpicius with reference to miracles must be viewed with the greatest suspicion. He is obviously a very credulous writer; nor is it possible to depend on his veracity. We should, I think, hesitate much before we assailed the veracity of Martin on so dubious a testimony.

While, however, we cannot depend on the statements of Sulpicius Severus, it does not seem improbable, that Martin may have really been

permitted to perform signs for the conversion of the heathen. The general impression certainly was, that he did so; and Sulpicius himself would scarcely have so boldly asserted the fact, if there had been no foundation whatever for it. This is the utmost that I intended to convey in the statement, that "St. Martin *is said* to have been enabled to work miracles for the conversion of the heathen." I confess that it did not occur to me, that these words could have been interpreted as expressive of any belief in the fables of Sulpicius Severus.

With reference to the asceticism objected to Martin, we may admit, if Dr. Gilly pleases, that he carried mortification too far in some instances. Still it was a pardonable error,—a failing on the side of virtue. No good man is exempt from failings; and certainly St. Martin, so conspicuous in the annals of the Church, as THE APOSTLE OF GAUL, ought not, for some indiscretions, to be expunged from the list of eminent men to whom Christianity is indebted.

I remain Sir, &c.

Oxford, April 9.

WILLIAM PALMER.

ON RESERVE IN THE COMMUNICATION OF RELIGIOUS KNOWLEDGE.

SIR.—The subject to which your correspondent J. invites our attention, is one on which the orthodox Clergy are at present kept asunder in great measure through misunderstanding. I take the liberty, therefore, of requesting the use of your pages, for the purpose of expressing a few thoughts, which, if they possess no other merit, are dictated I trust by a hearty wish for the removal of such misunderstanding.

I have given to my remarks a title of larger compass than that adopted by your correspondent, because, as every one who has attended to the controversy must be aware, the principle in question is at present recommended in reference to all the higher doctrines of the Faith; and that of the Atonement merely singled out (for a reason on which I shall afterwards have occasion to touch) by way of illustration. I must also preface what I have to say, by observing that I am not now advocating all that has been put forth on this subject in the Oxford Tracts, which I am far indeed from being prepared to do.

Let us first consider the previous difficulties which arise in our mind against this principle, and after having tried to see our way through them, let us examine on what authority it presents itself to us, and with what modifications it must in any case be adopted.

I. I take it the great stumbling-block to the christian inquirer, in reference to this principle, is a notion that it recognises an amount of esoteric privilege which the Gospel does not recognise. The language of some of the Fathers (and it is their authority on which the controversy has been supposed to turn) is undoubtedly startling, and at first sight repulsive by its hints at the peculiar knowledge and advantages of the initiated. Now, if the principle advocated be fairly open to this objection, there is surely an end of the matter. For if there be one characteristic more peculiarly belonging to Christianity than another, it is, its non-recognition of a privileged class,—its discouragement of

that appetite for esoteric knowledge so sure to accompany intellectual pride,—its levelling principle in regard to all that is merely for the individual's profit or pleasure,—and lastly, its courageous propounding of the sublimest mysteries, not as the heritage of a choice few, but of mankind at large,—peasants as well as philosophers—the hewer of wood and the drawer of water, no less than the meditative sage and the profound inquirer. It is this sublime comprehension within its grasp of our manifold and multiform humanity, which was the feature of the Gospel uppermost in the mind of the apostle, when he wrote his Epistle to the Ephesians; it was the thought of this which dictated its glowing words, and carried its track to loftier heights than have been reached by any other composition. As a living witness for this great feature of the Gospel stands forth the Holy Catholic Church, the only society of which the pale is universal,—the only society which, discarding conventional distinctions, deals with man simply as man, receives him as such, and requires no other title than that of man, to the very richest treasures of which she is the guardian and dispenser. If then the principle of reserve be hostile to this distinguishing glory of our most holy faith, let it be at once rejected.

But here an important distinction must be made and kept in mind. When we speak of humanity, and that which belongs to or is designed for it, we can only mean ideal humanity—that humanity which is each man's only potentially, and to which each man should, by God's grace, be gradually reaching. It follows from this, that a boon or a blessing may be the heritage, not of one favoured class of men to the exclusion of others, but of humanity at large; and yet there may be numbers of individuals altogether unworthy of it, and unfit to receive it in any way to their profit. For only in proportion as we are subject to the regenerate will, do we become really and properly, *men*; only so do we realize the true end, and reach the characteristic blessedness of humanity. Thus, baptism is any thing but an esoteric privilege, it is appointed for all men; and it is the right of every man, simply as a man, who is willing to become such in the sense recognized by the Sovereign Maker, when he "created man in His own image, and pronounced him to be very good." Yet, when we have to deal with adults, we do not admit indiscriminately to baptism; and one who looks at things only as they seem, and who judges on the principles of mere nominalism, counting men, as it were, by the head, might be apt to fancy we did consider baptism the privilege of a select class. Or turn to the other sacrament, which, in the present day, illustrates what I mean more obviously. If there be anything designed for universal humanity, it is the true bread which cometh down from heaven,—the flesh which was given for the life of the world. This heavenly manna is man's appointed food, whereby alone he receives spiritual sustenance and support. It is the rich banquet which is spread for the universal brotherhood of mankind;—it is the ineffable communion, which does away with every distinction of rank, education, tribe, kindred and tongue, and ranges us in one holy and happy company around the eternal throne. Yet, if we turn away from the idea of man, and think simply of men as the individual units around us, nothing looks, nothing

in this point of view is, more esoteric than the Holy Eucharist. Even in the present time of relaxed discipline, preachers are forward to proclaim, and their hearers most abundantly ready to believe, that none but the devoutly disposed are meet partakers of those holy mysteries. Three quarters of most congregations withdraw before their solemnization begins, the church doors are locked, and none permitted to see, who do not also participate in them. And it is worthy of remark, that few of any school of religious thought, but adopt more or less the principle of reserve in regard to them; few are forward, directly, to introduce the subject into conversation; few would talk freely of the details of the ceremony, or of any peculiar occurrence that might have accompanied it; few, I think, allude to the subject in an unsubdued tone of voice. Lastly, as Baptism and the Lord's Supper are the common heritage of humanity, so is the heaven to which they conduct. It is remarked by St. Chrysostom, "that the righteous are invited to enter into the kingdom *prepared for them*; but the wicked are not told to depart into everlasting fire *prepared for them*, but for the Devil and his angels." And the thought which his remark suggests is surely this,—that the one realize the true idea, and therefore enter into the heritage and fulfil the end prepared for humanity; while the other, having declined this, are robbed of their manhood, are excluded from its estate, and dismissed into that of devils. Thus, while heavenly glory is prepared, not for an elect few, but for mankind at large, and is therefore any thing but an esoteric privilege, in point of fact "few there be that find it."

From what has been said, I think it sufficiently appears, that there are two points of view in which every spiritual privilege may be regarded, an ideal and an actual; an ideal, in which it is the common property of mankind; an actual, in which its reception must necessarily be limited, and in respect of which we may consider it esoteric. And therefore, while nothing is more certain, nothing more jealously to be maintained than the principle that the very highest truths of the Gospel are to be taught to mankind alike, that we are to believe and to act as believing in the poorest peasant's power of receiving and entertaining them as well as the profoundest philosopher, it may well be that sinful men may preclude themselves from profitably learning them, and that the truest friendship towards such, may be for a time to conceal them from their gaze. Whether such a course be sanctioned by Scripture and apostolic example,—whether, and to what extent such sanction be applicable now,—whether, and to what extent it may be practicable to act on it now—these are the subjects of inquiry to which we must proceed to address ourselves.

Now, it is worthy of being noticed that religious teachers do, for the most part, adopt a portion of this principle. We admit children but gradually to the knowledge of christian doctrine; we exercise discretion as to what we shall in the meantime communicate and what keep back: that which we do impart, we in great measure impart *economically*. The reason for all this is so obvious, its prudence is so unimpeachable, to say nothing of its so commending itself to the common sense of mankind as not to be discussed or defined by exact rule, that

no difficulty, as far as I know, has ever been made about the matter. Rather are men apt to carry it too far, to admit an unbelieving spirit into the education of children, which judges only by what it sees, and forgetting Holy Baptism and its accompanying gifts, denies a child's capability of receiving those christian mysteries which their Saviour has expressly declared to be their heritage.

And surely the mind of one in the darkness of heathenism is as delicate a subject to tamper with, requires as much discretion on the part of the teacher, and is as unfit to digest the whole creed at once, as that of a child. Our Saviour's own rule is not to give that which is holy to dogs, nor to cast pearls before swine. And though this rule refers not to the incapacity of the mind, but to the impurity and rebellion of the will; yet, how are we to make trial of this, how is the missionary to discriminate (as far as he may reckon on being able to discriminate) between the people to whom he addresses himself, unless he first commence with matter less distinctive and sacred than those mysteries to which he is to lead the worthy auditor? And thus (in point of fact) was the early Church guided in her missionary labours, labours more abundantly prospered surely, than any corresponding ones at present; and therefore, we naturally argue, conducted on sounder principles.

But was this, the practice of the early ecclesiastical age, the practice of the apostolic age also? I cannot see the force of J.'s arguments to prove that it was not. The allusions which he cites in 1 Pet., and in Eph., Col., and 1 Thess., are made to those who had already been baptized and illuminated, and who, therefore, however varying in spiritual capacity, were above the rank of any catechumen. And in regard to the preaching of "the cross" and of "Christ crucified" of which St. Paul speaks in 1 Cor., there must, no doubt, have been something of the Atonement implied in it from the very first; and yet, it does not follow that the fullest exposition (the fullest, I mean, that it is possible for mortals to receive) of that mystery was even attempted. For this strikes me as having darkened the question between disputants at present, that the Atonement is regarded as one simple element in the Creed, which, if apprehended at all, is apprehended entirely, and the whole of which the preacher is either to preach, or be silent about. Whereas, as revealed to us it is a complex and multifarious truth, a many-sided whole, presenting a face to each approacher from whatever quarter; a ladder set up on the earth and reaching unto heaven, with a round for every stage of capacity, faith, and experience. We open with the affecting truth that Jesus Christ in infinite love died for our good and rose again. This surely was never kept back from any inquirer who recognised the elementary truths of Theism. We tell men desirous to return to God, that God has been before-hand with them, and in Christ has returned to them. We tell those who seek deliverance from their guilt that Christ's death has procured them deliverance. Then by degrees we unfold the propitiatory virtue of that death,—we exhibit it as the great antitype of all sacrifice and penalty,—we bring to view the divine Melchizedec, at once priest and victim, coming to do the will of God, and in infinite depths of self-renunciation; offering the body that was prepared for him; we pass within the veil, and behold

the great High Priest everlastingly presenting His unspotted sacrifice before the intellectual altar, and rendering creation fragrant with the incense of his unbounded merits; we see heaven let down upon earth, and a mortal ministry empowered to represent the things within the veil, and to convey and apply the glorified body and the all-vivifying blood which are the principle of man's spiritual life. All this complex whole makes up the doctrine of the atonement. It spans the wide interval between the elementary proposition, "Christ died for our sins," and the transcendent mystery set forth by our Lord,* after he had shown himself the Lord of life, in that he fed a famishing multitude with bread in the wilderness. And who shall say that all this is to be, or can be propounded at once, and to all men alike? Who shall say, that a line is not to be drawn somewhere, (I do not say where), beyond which we must practise a temporary reserve? Or why need we conclude that because St. Paul preached "Christ crucified," he therefore preached the doctrine of the Atonement in all its complex grandeur and transcendent mystery? And as to J.'s argument from his preaching being "foolishness" to the Greek, it does not appear to me, that their scorn was directed, as far as we can now judge, against any thing in the doctrine, but against such a procedure as meeting the various schools of thought and their respective disputants, with no elaborate reasonings, no curious theory, nothing but a *κήρυγμα*—a proclamation, an assertion of an historical fact of which the scene lay among the despised inhabitants of an obscure province.

I need hardly add that the same answer will serve for the case of the Ethiopian eunuch, as cited by J.

It thus appears, I think, that the reserve adopted by the early church in bringing the higher mysteries of the faith before the notice of those who were, as yet, without the pale of the Gospel, dictated as it was by the strongest considerations of prudence, and sanctioned by our Saviour's rule, (Matt. vii. 6.) is not proved to have been contrary to the example of his apostles. On the other hand, it might be easily shown, did time permit, and did the *onus probandi* in this state of the question rest on me, that St. Paul throws out a few hints which, as far as they go, are favourable to the principle.

All this, however, merely justifies the practice of the early church in regard to heathens and catechumens. Whether the principle be at all applicable to the religious education of those baptized in infancy, is a different question, on which, with your permission, I propose making a few remarks hereafter.

F. G.

ON THE MEANING AND APPLICATION OF THE TERM "PROTESTANT."

A STRANGE distaste of the term *Protestant* has lately been exhibited by some members of our Church. At first it was kept within bounds, and expressed by the introduction of the word *ultra*; ultra-Protestants, and ultra-Protestantism only were put to the ban. But now, as is

* John vi.

always the case under similar circumstances, the disciple gets beyond his master, and we are told, that Catholics of the Anglican Church should consider the term Protestant to be altogether objectionable, as applied to them, and injurious to their cause. We are assured that we ought not to appear to make common cause with the herd, designated the "Protestant world." Because Socinians, and Dissenters, and fanatics of all denominations call themselves by this name, we ought to eschew it, say some.

It is a politico-religious term, say others, and, strictly speaking, it is only applicable to those of the Lutheran persuasion, in reference to the German protests of 1529; or, if it be adopted by Anglicans, it is to be understood as a legal or parliamentary, and not as an ecclesiastical definition.

This may be all very well, as a piece of special pleading, but the plain fact is this: that some of us have delicate stomachs, and reject that, which the more vigorous theologians of old digested without any difficulty; we are daintily entertaining scruples, which the masculine sense of the fathers of the English Church would not permit them to harbour; and we are getting ashamed of principles and fellowship which they unhesitatingly avowed. It is thus that little men turn up their noses at that, which the giants of those days regarded with forbearance, if not complacency. The root of the word Protestant, and its original acceptation, have a religious bearing, and for that reason it was introduced into the political instrument, which formed the bond of union between certain princes, who, agreeing at a great religious crisis on spiritual points, resolved to constitute a temporal alliance for their mutual encouragement and protection.

An example of the early use of the word, in the sense in which we contend it is to be understood, is to be found in the works of Jerome. Rufinus, in justification of himself against suspicions of his orthodoxy, declared with great earnestness, "*In præfatiunculis tamen utriusque operis et maxime in Pamphili libello, quem primum transtuleram, exposui primum omnium fidem meam: protestatus sum, me quidem ita credere, sicut fides catholica est.*" (Invec. Rufini, lib. i. Opera Hieron. vol. iv. p. 360.)

One of Wiclif's solemn declarations begins in this manner:—"Protestor publicè ut sæpe alias, quòd propono et volo esse ex integro Christianus, et quamdiu manserit in me halitus, profitens verbo et opere legem Christi." (See Lewis's History of Wiclif, p. 382.)

The political *protestation* of the German princes, in 1529, was against the imperial edict, which was intended to stifle the Reformation: but it was not signed by them, until they had solemnly borne witness to the truths of the Gospel, as they believed them to be set forth in Scripture, and had signified their protest against the errors of the Church of Rome. The public declaration of Cranmer, in 1533, in support of the Reformation of the Christian religion, and the liberties of the Church of England, against the usurped jurisdiction of the Pope, commenced thus:—

"In Dei Nomine Amen. Coram vobis autentica persona et testibus fidei ignis, hic presentibus, ego Thomas in Cant. Archiepiscopus electus

dico, allego, et in hijs Scriptis palam, publicè et expressè *protestor*." This act of Cranmer was called his "*Protestation*." (See Strype's *Cranmer*, Appendix, No. 5. vol. ii. p. 683.)

Archbishop Laud, called a "*Good Protestant*" by King James, was a man who could not be suspected of having too friendly a feeling towards such Protestants, or ultra-Protestants, as those with whom we are now in controversy; and he may therefore be adduced as a competent witness to show that the term *Protestant*, etymologically and ecclesiastically considered, is one which expresses better than any other, the position in which we stand, in common with other reformed churches, in regard to the Church of Rome. "I did this," said he, "on one occasion, as holding it to be the best means to keep down Popery, and to advance the *Protestant religion*." (See Le Bas' *Life of Laud*, p. 198.) Upon another occasion he declared, "And here not the *Church of England* only, but all *Protestants*, agree most truly, and most strongly in this, that the Scripture is sufficient to salvation, and contains in it all things necessary to it." (Conference between Laud and Fisher, p. 52.)

Laud's definition of Protestantism is very much to our purpose, and not less so is his sensible question, "Why may not men without offence be called Protestants?"

"First, the *Protestants* did not *depart*: for *departure* is voluntary, so was not *theirs*. I say, not *theirs* taking their *whole body and cause* together. For that some among them were *peevish*, and some *ignorantly zealous*, is neither to be doubted, nor is there danger in confessing it. Your *body* is not so perfect, (I wot well) but that *many* amongst you are as *pettish*, and as *ignorantly zealous*, as any of ours. You must not suffer for *these*; nor *we* for *those*; nor should the *Church of Christ* for *either*. Next, the *Protestants* did not get that name by *protesting against the Church of Rome*, but by *protesting* (and that when nothing else would serve) against her *errours and superstitions*. Do you but remove them from the *Church of Rome*, and our *protestation* is ended, and the *separation* too. Nor is *protestation* itself such an unheard-of thing in the very heart of *religion*. For the sacraments both of the *Old and New Testament* are called by your own schoole, *visible signes protesting the faith*. Now if the sacraments be *protestantia*, signes protesting, why may not men also, and without all offence, be called *Protestants*, since by receiving the true sacraments, and by refusing them which are corrupted, they do but protest the sincerity of their faith against that doctrinal corruption, which hath invaded the great sacrament of the *Eucharist*, and other parts of religion? especially since they are men which must protest their faith by these *visible signes and sacraments*." (Conf. Laud and Fisher, pp. 135, 136.)

There is reason to think, that there would not be any dislike of the word *Protestant*, if there were not an unsettled feeling on the part of the objectors, and an uncatholic spirit in relation to Protestant churches, other than our own, which was not felt by the fathers of the English Reformation, or by their immediate successors. "The English Reformers," says Mr. Le Bas, in his *Life of Cranmer*, (vol. ii. p. 98.) "framed their Articles, not as a wall of partition between Protestant and Protestants; but as a bulwark against the perversions with which

the scholastic theology had disfigured the simplicity of the Gospel. So far as they had an eye to the disputes which were beginning to distract the Protestant world, comprehension, and not exclusion, was manifestly their purpose."

Mr. Le Bas' sound and admirable observations in his *Lives of Wiclif, Cranmer, Jewel, and Laud*, whenever he has occasion to speak of Protestantism as distinguished from Romanism, or identical with the principles of the Church of England, express our own meaning so fully, that we beg our readers to consult the following passages for a sample of true Protestant views. *Life of Wiclif*. Introduction, pp. 31, 33, and pp. 365-6. *Cranmer*, vol. ii. pp. 2-3, 319. *Jewel*, pp. 200, 301. *Laud*, pp. 98, 199, 241.

In the early days of the Reformation, there was much of what *Laud* called *peevishness* and *ignorant zeal*, and yet the right hand of fellowship was not withheld from Protestants generally. Old *Latimer*, speaking of the minister of a German congregation, who was afterwards somewhat troublesome to our English bishops, said, "I could wish such men as he to be in the realm: for the realm should prosper in receiving them." "*He that receiveth you, receiveth me,*" said *Christ*. (*Memorials of Cranmer*, *Strype*, vol. i. p. 338.)

It is not necessary to overload this article with authorities, in proof of the readiness which the good and great of other days expressed for the designation *Protestant*, and of the fraternal sentiments which they cherished towards Protestants of other churches, and of the manner in which they identified themselves with orthodox Protestants, "taking their whole body and cause together." The following passages, however, from two or three of our standard writers, will not be thought out of place. "Let the Roman pontiffs, if they either can, or will, consider the matter by itself, let them examine the rise and progress of our religion, they will find that many causes, without even the appearance of human aid, have conspired to the downfall of their power. Whereas, against the determined opposition of so many pontiffs, of so many kings and emperors, *our religion* has made its way into every corner of the world, and gained admission into courts and palaces. This is surely a proof of assistance more than human. The will of Heaven has interposed to defeat all attempts that have been made to stop the progress of truth. It is planted where no human strength, nor even all the powers of hell, can tear it down. It cannot be infatuation in so many free cities, so many kings and princes, to revolt from the See of Rome, or, we should rather say, to join the banners of Christ." (*Jewel's Apology*, pp. 20, 21. *Campbell's Translation*.)

"When they talk of *our* splitting into various sects, and bearing some the name of Lutherans, and some of Zuinglians, and say that we have never been able to come to any mutual agreement upon the leading points of doctrine, what would they have said, if they had lived in the primitive times, in the days of the apostles, and the holy fathers? When one said, I am of Paul, another, I am of Cephas, another, I am of Apollos; when Paul reprov'd Peter; when Barnabas left Paul on account of a quarrel; when, as we find from Origen, the Christians were divided into so many factions, that the name of Christians was

the only common feature by which they could be known." Ibid. pp. 99, 100.

"Unity and harmony are very proper indeed, in religion; yet they are not sure and peculiar marks, by which the Church of God is to be known. For there was the greatest unity among those who worshipped the golden calf, and among those, who, with one voice, cried out against our Saviour Jesus Christ, *Crucify him*. Because the Corinthians were harassed with dissensions among themselves, because Paul differed from Peter, and Barnabas from Paul, and because, upon some points, there were mutual discords among the Christians in the primitive times of the Gospel, the Church of God did not cease to exist among them. As for those, whom our adversaries, by way of contempt, call Zuinglians and Lutherans, they are in reality Christians, on both sides, and preserve the bonds of fraternity and friendship. They do not differ upon the principles, or fundamental parts of our religion respecting God, or Christ, or the Holy Ghost, nor with respect to the means of justification or everlasting life. There is only one point of difference, and that of no great weight or importance. We neither despair, nor even doubt, but in a short time harmony will be established; and if there be any who are wrong in their opinions, we trust they will lay aside the partiality or prejudice of names, and that God will reveal to them his truth, so that, as was done before in the council of Chalcedon, upon due search and better information, every branch and all the roots of dissension will be torn up, and the dissensions buried in everlasting oblivion. This is the substance of our earnest prayer." (Jewel's Apol. pp. 107, 108.)

"But we speak now of the visible church, whose children are signed with this mark, *One Lord, One Faith, One Baptism*. In whomsoever these things are, the church doth acknowledge them for her children; them only she holdeth for aliens and strangers, in whom these things are not found. For want of these it is that Saracens, Jews, and Infidels, are excluded out of the bounds of the church. Others we may not deny to be of the visible church, as long as these things are not wanting in them." (Hooker's Works, Book III. Eccl. Polity, vol. i. p. 352.)

"In which respect for mine own part, although I see that certain reformed churches, the Scottish especially and French, have not that which best agreeth with the sacred Scripture, I mean the government that is by Bishops, inasmuch as both those churches are fallen under a different kind of regiment; which to remedy it is for the one altogether too late, and too soon for the other, during their present affliction and trouble; this their defect and imperfection I had rather lament in such a case than exagitate, considering that men oftentimes, without any fault of their own, may be driven to want that kind of polity or regiment which is best; and to content themselves with that which either the irremediable error of former times or the necessity of the present, hath cast upon them." (Hooker, Book III. Eccl. Polity, vol. i. pp. 422, 423.)

"In the next place, the *Protestant* or *Evangelical* churches of our European world, do justly cry out of the high injustice of Rome, in excluding them from the communion of the truly Catholic Church of Christ. What a presumptuous violence is this! What a proud uncharit-

ableness! How often and how sadly have we appealed to the God of heaven, to judge between us. What is, what can there be required, to the entire being of a christian church, which is not to be found eminently conspicuous in these of ours? Here is one Lord, that sways us by the sceptre of his law and gospel; one faith, which was once delivered to the saints, without diminution, without adulteration; one baptism, the common laver of our regeneration; one spiritual banquet of heavenly manna, whereby our souls are fed to eternal life; one rule of our christian devotion. Shortly, here is a sweet communion of the members with their head, Christ; and of the members with themselves." (Bp. Hall's Works, vol. viii. sec. 4, p. 51.)

"The divisions of the church are, either general, betwixt our church and the other reformed; or special, and those within the bosom of our own church; both of which require several considerations. For the former, blessed be God, there is no difference, in any essential matter, betwixt the Church of England and her sisters of the Reformation. We accord in every point of christian doctrine, without the least variation: their public confessions and ours are sufficient convictions to the world of our full and absolute agreement. The only difference is, in the form of outward administration; wherein also we are so far agreed, as that we all profess this form not to be essential to the being of a church, though much importing the well or better being of it, according to our several apprehensions thereof." (Ibid. sect. 6, p. 56.)

Chillingworth's "immortal work," ("one of the most perfect models of controversial writing," as Le Bas calls it, in his Life of Laud, p. 242,) viz. "*The Religion of Protestants, a safe way to Salvation*," which was brought out under the patronage of Laud, and Stillingfleet's productions, offer passages without end in support of our sentiments. But the title of one of the books of the latter is quite enough to show what his opinions were upon the subject:—

"*A Rational Account of the Grounds of the Protestant Religion; wherein the true grounds of faith are cleared and the false discovered; the Church of England vindicated from the imputation of schism; and the most important particular controversies between us and those of the Church of Rome thoroughly examined.*"

One more reference, and enough will have been said to show, that the varieties in discipline of the churches of the reformed faith, form no stumbling-block to those who have built their opinions on solid foundations, and no reason why members of the English Church should repudiate the term Protestant. Our two venerable Church Societies, "The Society for Promoting Christian Knowledge," and "The Society for the Propagation of the Gospel in Foreign Parts," are considered to have spoken the sentiments of the Anglican Church, from their first institution. Just look at the manner in which the word Protestant is used in their reports and other documents. As soon as the "Society for Promoting Christian Knowledge" was constituted, its conductors put themselves in correspondence with foreign Protestants, and they engaged ministers ordained in foreign churches to be their missionaries. This practice has since been continued, and to this day their reports speak of their missionary proceedings under the head of "*Protestant Missions*."

"The Society for the Propagation of the Gospel in Foreign Parts" has been equally marked in its language, and the sermons of their episcopal preachers, published annually for a century past, abound in expressions of kind feeling and christian fellowship towards *Protestants*, as *Protestants*. At present this Society is occupied in proving that the expression "*Protestant Clergy*," in certain public documents, applies in an especial manner to the "*Clergy of the Church of England*," and a motion was lately submitted to the House of Lords, by the Bishop of Exeter, to this effect: to take the opinion of the Judges whether the words "a Protestant Clergy" in the 31 George III. c. 31, sec. 35—42, include any other than Clergy of the Church of England, and Protestant Bishops, Priests and Deacons, who have received Episcopal ordination. And if any other, what other?" Why then, to repeat the words of Laud, "Why may not we without offence be called Protestants?"

W. S. G.

ON THE ADMINISTRATION OF BAPTISM AFTER THE SECOND LESSON.

SIR,—Every friend of religion must deplore the assaults which are being continually made upon the Church, by adversaries as various in their character, as they are unscrupulous in their system of warfare. While, however, it is melancholy to mark their virulence, it is cheering to reflect that, hitherto, their opposition has "fallen out to the furtherance," rather than to the detriment, of her interests. It has awakened many of her members, whose energies had long lain dormant. They have heard the trumpet of the adversary, and are girding on their harness for the conflict. They are going about our Zion, "telling her towers," "marking well her bulwarks," surveying her vulnerable points, and taking up their position on her ramparts, determined, if need be, to defend her to the last extremity. The shout of the foe, exulting in an anticipated triumph, has nerved their arms and inspirited their hearts. It has led them to investigate afresh the grounds upon which, both as an integral member of Christ's Holy Catholic Church, and also as a National Establishment, the Church of this country,—the Church of their sires,—endeared to them by a thousand constraining associations, claims their affectionate attachment.

They have risen from the inquiry refreshed and satisfied; for they have seen that "her foundations are upon the holy hills;" that she is "built upon prophets and apostles, Jesus Christ himself being the chief corner-stone;" and that while she is scriptural in character, and apostolical in constitution, she is also the grand conservator of spiritual truth; the mainstay of England's prosperity; the great moral break-water, that alone is capable of opposing an effectual resistance to the tide of infidelity, licentiousness, and misrule, that threatens to inundate our beloved land.

They are accordingly exerting themselves to render her, what she is capable of being made, to a still greater extent—"a praise in the earth;" and if those who profess attachment to her, but whose adherence is somewhat equivocal, do not prove recreant, and "turn them-

selves back in the day of battle," it can hardly be doubted that, with the blessing of the Lord of hosts, her cause will prosper, her position will be strengthened, her influence enlarged, and she will continue as the pledge of God's presence amongst us, and the channel of his grace to our country.

Her friends, however, must not relapse again into slumber, for the hostile party is ever on the alert. They must be ready to avail themselves of every legitimate means of inculcating her principles, and of conciliating towards her the intelligent attachment of the people generally, and especially of the rising generation.

Now, as one mode of effecting this object, I would suggest a return to some of the "good old ways" of the Church, from a desertion of which incalculable mischief has originated. Out of several that might be named, I will specify one, viz. the Administration of Holy Baptism at the time required by the Rubric. The revival of this practice might be made, I conceive, productive of most salutary effects. In this opinion I am borne out, I believe, by the experience of those clergymen who have conformed to the injunctions of the Church, by receiving her infant members into her bosom, when the whole congregation can unite in petitions for their welfare.

The restoration of the custom cannot of course be immediately accomplished. Time is required to prepare the minds of men for it; since, such has been the miserable consequence of long desuetude, that many would now regard as an interruption one of the most affecting services of the Church—a service calculated, when duly felt, to awaken the tenderest sympathies, and to give birth to the most wholesome reflections. Whereas, were the nature, the benefits, and the obligations of Baptism prominently set forth from the pulpit, and were the value of the prayers of the people duly insisted on, the duty would speedily be recognised by the well-affected and devout part of every congregation; and the way being thus prepared, the administration of this sacrament might be introduced monthly, if a more frequent solemnization were deemed inexpedient.

In the rural districts the impediments would be comparatively small, as the people, when rightly instructed, would generally fall in with the wishes of their pastor; and I would hope that, after a season, the obstacles that now obtain in towns might be removed, and that a uniform system might be acted on.

To many clergymen the administration of Baptism is the most painful part of their duty, owing to the ignorance, apathy, and indifference, which they have to encounter at the font. Whereas, were things as they ought to be, the very reverse would hold good, and the introduction of little children into the "ark of Christ's Church" would be an occasion of sacred joy.

One means of ensuring a more decent attention to the ordinance, would be the requirement, in every case, that the sponsors should be communicants. This injunction of the Church (see Canon 29) is perfectly reasonable, for surely *they* are disqualified for entering into the sponsorial engagements, who are living in the neglect of the other sacrament. The systematic disregard of one duty is an ill-omened

security for the performance of another. Indeed, they who are not in communion with the Church, are morally unfit to undertake the office of sureties, since they cannot, without gross hypocrisy, make the vows and promises required. While habitually omitting a plain and positive duty, how can they engage to make God's holy word the arbiter of their faith and practice?

I humbly conceive that, were this holy sacrament properly attended to, the following advantages, none of them trivial, might be expected:—

1. Baptism would be looked upon as a *religious* ordinance, instead of being regarded, as it frequently is, in the light of a mere ceremony, to which it is needful to submit, in order that the child's name may be inserted in the parish register.

2. Due respect would be paid to this institution of Christ, which is "not only a sign of profession and mark of difference, whereby christian men are discerned from others that be not christened, but is also a sign of regeneration, or new birth, whereby, as by an instrument, they that receive baptism rightly, are grafted into the Church," &c.—
Art. 27.

3. The infant would enjoy the benefit of the united prayers of the congregation.

4. The people would be put in mind of their own baptism, and of "the solemn vow, promise, and profession," by which they are bound "to lead a godly and a christian life."

5. They would form a more adequate conception of their duties, as members of Christ's visible church; of the unity of that body into which they have been baptized; and of the danger of rending the same by needless schisms and divisions.

6. Obedience would be rendered to the order of the Church, a compliance with which is a matter of christian duty.

7. The greater solemnity introduced into the administration of this initiatory ordinance, would afford a stronger guarantee for the religious education of the infant, and thus, in this way, tend to the general edification of the Church.

Yours, &c.

Z.

WHY HAS THE FREQUENT CELEBRATION OF THE LORD'S SUPPER BEEN DISCONTINUED IN THE CHURCH? AND WHY IS IT NOT REVIVED?

SIR,—Should this brief inquiry find place in the pages of your journal, its readers will not, I trust, slur over the subject because it is common, or imagine that the querist is dissatisfied with the church to which he belongs, because he may notice her defective practices, or complain of her ministers when they fail in what (he thinks) might justly be expected from the principles they hold.

I conceive that my own case may be analogous to that of many gentlemen, who have passed through College, and moved about in the world. The first distinct impressions which I remember to have received respecting the Lord's Supper, were during my residence in the

house of a private tutor. I was about seventeen years of age. I might, if I pleased, have attended that ordinance. Some slight encouragement was offered me to do so by my pastor. But my early prejudices were unfavourable to the performance of the duty, and the notion of enjoying it as a privilege had scarcely ever entered my head.

This disinclination was unhappily augmented by, 1. the infrequency of the ordinance, and, 2. the manner in which it was celebrated.

1. The Lord's Supper was administered four times a year. At Christmas and at Midsummer I was certain to be away, and, I generally was absent at Easter. What a system to be followed up in the educating of young men, by a minister of Christ!—and many of those young men intended for the ministry themselves! I might, doubtless, have found opportunities of communicating in the parish of my relations; but how little does this possibility or probability affect the nature of the guidance in the ways of piety which I and others received! And how fearful is the consideration that clergymen, with small remote parishes, are the only class of ministers who can, with propriety, take private pupils. Those who are burdened with the charge of large populations are every way disqualified for the work by the very nature of that charge. Yet the small parishes are the places in which the Lord's Supper is very seldom administered above four times a year. Can we wonder if the gentry of the country go up to the universities, and from the universities go out into the world, with very faint impressions as to the duty and benefit of this act of communion; or I should rather say, may we not reasonably expect that their feelings, generally, as to the doctrine of grace, will be defective and erroneous?

2. The manner in which the Lord's Supper was administered in the case I refer to was, perhaps, peculiar. The chancels in that part of the country are all separated by large glass windows, sometimes by more solid partitions, from the body of the church. They are large, and the communion-table stands in an elevated position, at the east end. The congregation is scarcely ever invited to go into them, except when the Lord's Supper is administered, and the commonest conclusion which may be drawn from the circumstance is this, viz. the people feel that there must be something of a strange and awful nature in a service which is conducted in a separate place, and at which only the *élite* of the flock are ever known to attend. I have acknowledged, in my own case, that I was disinclined to the service from the first; and if this plea had not suggested itself to me, some other, no doubt, would have been found out. Nevertheless, it did appear like sound reasoning, according to the views which I then entertained, to say, "This part of the worship is peculiar and different from the rest; others feel it to be so as well as I. I will not decide against it, but, for the present, I shall defer the act of communicating." Admitting the insufficiency of this plea; allowing, as every teachable christian must allow, that the fact I pleaded was an argument only for inquiry, and not for delay; yet I hold that it is needless and improper to raise up even an imaginary barrier in the way of performing a duty so plain and profitable as this. And it is, I think, manifest, that if the special cause of peculiarity to which I have referred be done away, yet the mere fact of a sacrament four, and only four

times a year is calculated to produce a false impression upon the minds of any congregation. It seems difficult, if not impossible, to reconcile such a system, with that which existed in primitive times, when the apostles were engaged, day by day, in breaking bread from house to house. If it be said, those were days of extraordinary trial, when the spirit of the disciples required extraordinary support, it may be asked, is the Christian in less danger from the enmities of his soul, when the sword of the persecutor is sheathed; Does he not need "strengthening and refreshing" to enable him to acquit himself well in his conflict with "the world, the flesh, and the devil?"

My testimony on this subject does not proceed merely from the recollections of early feelings, or a comparison of them with such as have been obtained in after life. The matter has been again forced upon my attention, in recent years. The system of sacraments "few and far between," was persevered in at college, (we had the Lord's Supper at Trinity College once in a term, notwithstanding the Rubric specially relating to cathedral and collegiate churches and colleges) and my own irreligious propensities with those of my associates, were followed up without that moral restraint which a frequent invitation to the Lord's Table would have interposed. My lot, however, was afterwards cast in the metropolis. A combination of circumstances, and the overruling providence and grace of God, led me to a different view of this subject. *The Communion*, for nearly twenty years of my life, if it has not been my daily bread, has at least given a savour and relish to my ordinary spiritual food. During much the larger portion of this period, I have regularly attended the Lord's Supper at the least twice a month. This sacred ordinance has checked the pride of success in my pursuits; it has brought sins to my recollection, which had been lost and forgotten, until the act of self-dedication was renewed; it has kept before me an exalted standard of perfection, as the mark to which I strove to attain; it has cheered and consoled me in moments of depression; and it has strengthened and refreshed me amidst arduous labours, in a manner and to an extent which I never experienced from the ordinary prayers of the Church. At the same time, it has infused into those prayers, and into every act of worship, a life and spirituality which they did not possess or impart to me before.

But, within a very recent period, I have returned once more to reside in the country. The frequent opportunities for repeating this delightful act of worship were immediately placed beyond my reach. It seemed as if there were a famine in the land, and as if one must journey to a distance to seek the means of comforting and refreshing the heart.

I have inquired of many clergymen the cause of this destitution of spiritual things. I have asked, why we have not those stores in abundance which are to be had without money and without price? Their answers appear to me altogether irrelevant;—One said, "the people would not attend, if the times of administering this Sacrament were multiplied." To this there seems a ready answer,—“Let them be tried; let them taste often of this heavenly food, and the desire and love of it will increase, and be settled in the heart.” Another told me, “He had already augmented the number of administrations from three

to four, and that, if he did more, he should merely destroy the wholesome awe and fear with which the service is at present regarded." But is there not an obvious mistake in supposing that feelings of terror or of dread in any form should be the predominant emotions of mind, when we come to partake of the greatest blessing which the most merciful of Beings has ordained? I fear that such replies are a specimen only of a very general feeling which prevails among the clergy of the land. I had been conversing on the subject, when my attention was directed to some questions circulated previous to a visitation, in which the sacrament of the Lord's Supper was thus referred to;—"Is the Holy Communion administered, so that the parishioners may receive at least three times in the year, whereof Easter is one?" These words, I am aware, are taken from the Rubric, and necessarily imply a more frequent commemoration of the Redeemer's death, than that which obtains in the rural districts. For as an opportunity is to be afforded to all the parishioners of attending "three times a year at least," and as it rarely happens that all could avail themselves of the privilege, if there were only three or four administrations, it follows that the design of the Church, as intimated in the aforesaid rubric, is, that her children should often be called upon to frequent the table of their Lord.

It is needless that I should quote a multitude of texts, to show that the practice of the apostles, in conformity with their habitual teaching, encourages us to feed *continually* by faith on the Son of God, as well as to call unceasingly upon his ever blessed name; and that, consistently with such sacred authority, it is supposed in the formularies of our Church, according to the actual practice of some of the cathedrals and churches also, that there will be a communion every Lord's Day, and more frequently in seasons of special rejoicing, for the mercies we have received through the Redeemer's death.

I forbear from any laboured proof of well-known facts. I have stated nothing but what I have known and experienced myself; and this I have only been induced to do, with the hope of awakening attention to the grievous infrequency of the Lord's Supper in our churches, and with earnest desire of effecting a revival of primitive customs, or a nearer approach to the standard of apostolical practices, and the theory of our beloved Church. W.

ON THE APPOINTMENT OF NATIONAL SCHOOLMASTERS.

SIR,—My attention having been called to the subject of National Education, by the late exertions to promote model schools, to train masters, and to inspect pupils, I am led to inform you of a new plan of appointing a school-mistress, which has been most successfully adopted by a Clergyman in my neighbourhood. He advertised for candidates, who were on a certain day to submit to an examination: twenty-three offered themselves; these were reduced to ten by a comparison of their testimonials, ages, &c.: of these ten, three only stood the test of an examination. It consisted of questions upon the Old and New Testament, in the Church Catechism, and in arithmetic, which were answered in writing. Marks were agreed upon by the examiners (who were three Clergymen), as to the relative value of the questions that were truly answered. These marks were summed up, after several

hours' work. Each candidate in turn examined the first class of the children in the Bible and the Church Catechism, whilst the others were working at the written questions. If some plan of this kind were generally pursued, our schools would soon be provided with superior teachers. The middle orders of society have obtained much benefit from the proprietary schools, because their masters are obliged to submit previously to a due examination. The like good results would probably follow from electing national schoolmasters in the same manner. Misfortune would not then be considered a qualification for the teacher's office; nor would the man, who has failed in every thing else, be allowed, out of a mistaken charity, to earn his bread by dabbling with the intellect of youth.

R. S. J.

CHURCH SOCIETIES.

SIR,—I wish to draw your attention again to the important subject of Church Societies. I feel extremely anxious that the five-society plan should be introduced, without loss of time, into every parish. It is excellently calculated to meet our various national wants, and well suited to engage individual members of the Church to cooperate in supplying them. It would create a fresh bond of union between pastor and people, and tend very materially to the general invigoration of our parochial system, and the extensive development of its many and great blessings. The present deranged state of society is to be attributed to our defection from Church principles, and the consequent relaxation of Church discipline. To those principles and that discipline we must return, and the sooner we do so, on every account, most certainly the better; the better for ourselves as individuals, for the Church in general, and for the country at large. It is the only legitimate way of upholding the cause of truth at home, and of maintaining and propagating the truth abroad. The work in which the Church is engaged requires the contributions of each and all of her children; and by the plan recommended, each and all, according to their rank and circumstances, *could* contribute. It becomes us to follow the example of the Israelites in the wilderness: every one with his heart stirred up and his spirit made willing, should bring his offering unto the Lord, and perform his proper work for the service of the tabernacle. (See Exod. xxxv.)

X.

ON REGENERATION.

SIR,—One of your correspondents of late having attempted to shew that the controversy respecting Regeneration, is, in the main, one about mere *words*; the disputants all the time meaning much the same *thing*; it may be worth while to state, that I have met with a remarkable instance in confirmation of this being indeed the case. If you will turn to a note in Mr. Faber's *SECOND* Edition of his work on Justification, (note from p. 59 to 62,) you will see that a formal controversy he once held with Dr. Bethell, Bishop of Bangor, was a mere dispute about terms; that is, that when they differed respecting Regeneration, they each attached a very different meaning to the term: the one, Dr. B., meaning thereby "a federative change of relative condition;" the other, "a moral change of disposition."

It is impossible to deny that sometimes, especially in the case of adults, Regeneration, in the sense of a *moral* change, is *not* always simultaneous with Baptism; whereof we have a noted and unanswerable instance in the case of those persons mentioned in Acts x. 47, who, we are told, were to receive baptism on this very ground, viz. that they had *pr*viously received the *first* grace of the Holy Spirit. When these persons were baptized with water, "faith (no doubt) was *confirmed*, grace *increased*, by virtue of prayer unto God," as our Twenty-seventh Article speaks most truly; and Regeneration, in the sense of "a *federative* change of relative condition," actually *conferred by the very act of baptism, as by an instrument*. It is plain that our Church holds these doctrines; for it is clear, that if she did not admit that the grace of God, producing such good works as are the fruits of genuine faith, *might precede* the reception of baptism, she could never talk of faith being *confirmed*, and grace *increased*, by its reception; for if grace were *always first* implanted in the soul by baptism, it could never be said with any propriety of speech, to be *INCREASED* thereby. When a thing is imparted for the *first* time, it is never said to be *increased*.

DALETH.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Standing Committee have recommended, respecting the Commentary on the Bible, that, with the approbation of the Abp. of Canterbury, and with the concurrence of the Rev. J. Lonsdale and the Rev. W. H. Hale, all further proceedings of the Society on this matter should cease, and that the editors should be allowed to publish their work as they shall think fit. This report is to be taken into consideration on the 5th of May.

The Bishop of London has resigned

his office as an episcopal referee, and the Bishop of Salisbury has been nominated in his room.

The Society have agreed to present an address to her Majesty, and a petition to both houses of parliament, on the subject of Church Extension.

An admirable report has been transmitted to us of the Salisbury District Committee, from which it appears that the Society is meeting with increased support. The sale of books has much exceeded that of any former year.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

EXTRACT from a Speech of the BISHOP of LONDON, at the Meeting held at the Mansion House, April 8:—

"What is the Church? There is hardly a mistake more injurious to the interests of Christian charity, one which has more effectually impeded the progress of the gospel, and prevented that gospel from having free course and being glorified, as it will be glorified where it has free course, than that erroneous notion which certainly has prevailed,—I would almost say universally, but very generally, and I fear still too widely prevails,—that the Church is the Clergy. The Church!

Am I again asked what is the Church? The ploughman at his daily toil; the workman who plies the shuttle; the artificer in his useful avocation; the tradesman in his shop; the merchant in his counting-house; the scholar in his study; the lawyer in the courts of justice; the senator in the hall of legislation; the monarch on the throne;—these, as well as the clergymen in the walls of the material building which is consecrated to the honour of God; these constitute the Church. The Church, my lord, as defined by our own Articles, is, 'the whole congregation of faithful men, in which the pure

word of God is preached, and the sacraments duly administered.' *You*, therefore, are the Church, as well as we who address you in this language of exhortation, and it is upon you that we make the call, while we admit it to be binding upon ourselves; and, therefore, it is because it is the Church's duty, that it is the duty of every member of the Church; for the Church is so constituted under its Divine Head, that not one of its members can suffer but the whole body feels; nay, the great Head himself feels in the remotest and meanest member of his body; not the meanest member of the body can make an exertion in faith and love, but the blessed effects of it are felt, to the benefit of the whole, which growth by that which every joint supplieth, to the increase of itself in love.

From the Speech of Archdeacon WILBERFORCE:—"This it is which shortens our arm, that we are in religion a divided people. It is not that any one party which has any weight in this country dare stand up and say, we will not spread Christ's truth; it is that, when that point is conceded, no one knows in what way we can begin the work together. We allow the common duty, but we have no principle of practical cooperation. It is this religious division which prevents our multiplying Churches at home; it is this which prevents our becoming the very heart of Christendom; the sender forth of light throughout the earth: a glory which God seems to have designed for England, when he made England what it is. This it is which withers her mighty arm, that we have too long forgotten that it was the Saviour's promise, 'By this shall all men know that ye are my disciples, because ye have love one to another.' Never yet has God's work been done prosperously by divided hearts; never yet, except in the unity of the Spirit, has the bond of peace been spread

throughout the earth. But then, my lord, if this be the case, what is the practical inference which we should draw from it? There is one body which we, at least, this day are satisfied is right, and that body is the Church. Let us act through that one body on this corrupting mass. Let the unity of Christ's Church redress the divisions of a disunited people; then shall God's work be done by us, even to the ends of the earth, and it shall return in blessings upon our head. And this is the true claim of this Society, that, in a degree in which no other can be, it is the Church's organ for this work; that, from antiquity of origin, and practical identity of being, it is, as is no other, the right arm of the Church. It is the Church's missionary arm, then, which we call upon you to strengthen. It is for you to settle whether our colonies shall or shall not be outposts of the faith—daughter Churches of our own."

Upwards of 1000*l.* were contributed at the Mansion House, and about 500*l.* have since been sent into the office. It is in contemplation to form parochial or ward Sub-Committees to solicit support in the city. A general City Committee has already been set on foot; and an office taken at No. 8, Cornhill, where a Clerk is daily in attendance to give information, and receive Subscriptions.

William Leigh, Esq. has recently given the munificent donation of 2000*l.* for the purpose of building a Church and Parsonage-house in South Australia, and has appropriated 400 acres of land, as an endowment.

This is independent of two acres of land in the town of Adelaide, now producing 150*l.* a-year, which he has made over to the Society.

The receipts during the first quarter of 1840, amounted to 8851*l.* 4*s.* 5*d.*

The anniversary will be held in St. Paul's cathedral, on May 7, at 3 p.m. The sermon by the Bp. of Chichester.

NATIONAL SOCIETY.

At a meeting of this Society, at the Central School, Westminster, on April 1, present the Abps. of Canterbury and York; the Bps. of London, Winchester, Bangor, Chester, Hereford, Lich-

field, Lincoln, and Salisbury; the Revs. H. H. Norris, H. H. Milman, J. Jennings, J. Sinclair, T. D. Acland, esq. M.P., W. Davis, G. F. Mathison, Joshua Watson, and S. F. Wood, esqs.

After the ordinary business had been transacted, 47 grants towards building schools were made (since the 36 voted last month), and thanks were returned to the University of Oxford, for their liberal donation of 500*l*.

The Annual Meeting of the Society will take place at the Central School, Westminster, on May 27, at 12 o'clock, when the children attending the school will be examined, and the Report of

ADDITIONAL CURATES FUND SOCIETY.

In July, 1839, it was stated that this Society was pledged for the ensuing year to the payment of within 100*l*. of its annual income, that income being 6700*l*. and the grants 6600*l*. With two exceptions, all the grants are still in force, and renewable, should the cases deserve it, at Easter; and consequently none of the income so appropriated has again become at the disposal of the Committee. Nevertheless, by means of an increase in their annual subscriptions, and of the interest arising from their funded property, the Society has lately been enabled to make further annual grants to the extent of 1000*l*. This sum, reserving a portion to meet urgent applications,

To St. Botolph, Colchester	£400	to meet	£800	raised by the Parish.
Ashby-de-la-Zouch	500	"	1000	"
Coates, Parish Whittlesey	500	"		an Endowment of £60 per annum.

Compared with the extent of spiritual destitution which still remains unrelieved, the progress made is inconsiderable; and few can be more alive to the fact than the Committee, before whose notice the exigencies of populous districts have been brought in painful detail. But they have thought it wiser, only to make such grants as they have the *present* means of paying, and always to confine them to cases in which the *certain* and *immediate* employment of a curate is guaranteed. And so long as the provision for a large number of the ministers of the Church is allowed to remain dependent on private charity alone, the Committee will continue to dispense, on these principles, the fund entrusted to their charge; and they do not doubt that it will be gradually

the Society's proceedings during the past year will be read.

The meeting of the Society of Secretaries, including the Office-bearers of Diocesan and District Boards, will take place on May 28, at 11 A.M.; the object being to advance the cause of educational improvement throughout the country, by friendly discussion and interchange of local information.

which had been kept back from an idea that the Society's income was pre-engaged, the Committee have lost no time in appropriating.

The total number of parishes and districts aided by the Society amounts to 112, and their aggregate population to 1,956,000.

The Committee have also been enabled to take steps towards the encouragement of *endowments*. Several applications having been made for grants in aid of endowment, and feeling the importance of securing a provision of this permanent character, they have laid down fixed rules upon the subject, and have offered the following sums, viz. :—

augmented by the pious contributions of the members of the Church.

At a meeting of the Committee on March 3, 1840, the Bishop of London in the chair,

Resolved—1. That this Society are prepared to grant, by way of endowment, a sum not exceeding one-third of the amount raised for the same purpose by local contributions, provided that the sum granted by this Society shall in no case exceed 500*l*.

2. That this Society, before paying over any grant by way of endowment, require that the local contributions shall be actually raised or secured, and that the governors of the bounty of Queen Anne shall, in each case, be the trustees of the endowment fund.

CHURCH MISSIONARY SOCIETY.

THE colonization of New Zealand is attracting particular notice at the

present moment. This Society first established a Mission there in 1809,

which has since been much extended, and was visited by the Bishop of Australia at the close of the last year; and that distinguished Prelate has expressed himself most favourably of the progress of the Mission and of the character of the Missionaries. The Bishop says:—

"It is in my power, effectually to contradict the assertions of the adversary and the scoffer, who have sometimes gone the length of affirming, that the attempt to Christianize the people of this nation has been a failure: that nothing has been done."

Again his lordship proceeds:—

"At every station which I personally visited, the converts were so numerous, as to bear a very visible and considerable proportion to the entire population. In most of the native villages, called Pas, in which the Missionaries have a footing, there is a building, containing one room, superior in fabric and dimensions to the native residences, which appears to be set apart as their place for assembling for religious worship, or to read the Scriptures, or to receive the exhortations of the Missionaries. In these buildings generally, but sometimes in the open air, the Christian classes were assembled before me. The grey-haired man, and the aged woman, took their places, to read, and to undergo examination, among their descendants of the second and third generations. The chief and the slave stood side by side, with the same holy

volume in their hands, and exerted their endeavours each to surpass the other in returning proper answers to the questions put to them concerning what they had been reading."

With regard to the Missionaries and Catechists, the Bishop writes:—

"I must offer a very sincere and willing testimony to their maintaining a conversation such as becomes the Gospel of Christ, and the relation in which they stand to it, as the professed guides and instructors of those who are, by their agency, to be retrieved from the service of sin. They appear to be drawn together by a spirit of harmony, which is, I hope, the sincere effusion of their hearts, prompted by that spirit, of which love, gentleness, and goodness, are among the most delightful fruits. It is upon the continuance of this spirit among themselves that I raise my principal expectations of their continued success among the natives."

The Bishop adds:—

"I am happy in thinking, that, by my late visit to the Mission, a foundation of regard and confidence has been laid between the members of it and myself, which, through the Divine blessing, may tend much to facilitate any future proceedings connected with its extension. Upon any subject, concerning which the Society may be anxious to consult me, I shall always be prepared to offer the most candid opinion, and to give the best advice in my power."

NEW ZEALAND CHURCH SOCIETY.

THIS Society was originally formed to aid the colonists in New Zealand, in building a Church and establishing an Infant School, in which the children of the colonists and natives might be educated together. It is now directing its attention to the support and endowment of a complete and efficient Church Establishment for New Zea-

land, by obtaining the appointment of a Bishop or Bishops, and providing, in compliance with the practice of the primitive Church, that each Bishop be accompanied by three or more Clergymen, who shall reside together in one spot, which may form as it were the centre of religion and education for that part of the country.

PASTORAL AID SOCIETY.

At a meeting of the Committee holden on April 2, seven additional grants were voted. 183 clergymen and 32 lay assistants are now supported by the Society, at a charge of 16,594*l.* per

annum. Grants have been made to provide 91 clergymen and 6 lay assistants, in addition, at a cost of 8,130*l.* as soon as the appointments shall be completed by the incumbents.

METROPOLITAN COMMERCIAL SCHOOLS INSTITUTION.

THIS Institution owes its existence to some communications which took place between the Bp. of London, and some Clergymen and Laymen, in the early part of 1838. His Lordship was desirous that an attempt should be made to provide better and more extensive means of instruction for that great division of the community which may be said to lie between those who are brought up at our universities, our old classical schools, and other establishments of a similar character, and those who avail themselves of our national and parochial schools; to secure to the children of shopkeepers and artisans in our towns, of farmers and yeomen in our rural districts, the kind and the degree of instruction adequate to their wants, and adapted to their conditions and prospects.

The design, therefore, is to provide, for the children of tradesmen, superior mechanics, and others, in the metropolis and its suburbs, a sound and comprehensive education, of which an essential part shall be religious instruction, in conformity with the doctrines of the Church of England.

The mode proposed for carrying this into effect, was to establish a central school, at which masters might be trained; to form local schools in connexion with the central establishment in different parts of London and its environs, where they might be required to enter into friendly relations with the proprietors or conductors of existing middle or commercial schools; to receive their schools into union; or to promote, generally, the improvement of commercial schools, by raising the standard of instruction, and exhibiting a superior model in actual operation.

The central establishment has been set on foot. Towards the close of 1838 the Committee took on lease, and fitted up, a large and commodious house in Rose Street, Soho, capable of accommodating 250 boys, but equally well suited to a smaller number.

The school was opened on Monday, January 28, 1839. The number of

boys at the end of the several quarters was as follows:

1839, 1st Quarter . . .	28
„ 2d „ . . .	39
„ 3d „ . . .	64
„ 4th „ . . .	78
1840, 1st „ . . .	89

And there are at present . 103 boys.

The system of education comprises—1. Instruction in the Truths and Duties of Christianity, according to the Doctrines of the Church. 2. English taught grammatically. 3. Latin. 4. French. 5. Writing. 6. Linear Drawing. 7. Arithmetic and the Elements of Mathematics, including Mensuration. 8. History. 9. Geography. 10. Elements of Natural History and Philosophy. 11. Vocal Music.

The monitorial system is partially adopted in the school.

The great object kept in view has been, that nothing should be taught superficially, that every fresh step should rest on a sure basis, and that the information newly conveyed should be built on a previous and full acquaintance with the principles on which it depended.

Religious instruction has, of course, occupied the foremost place, and, it is believed, with the best results. As many of the children are young, and the knowledge of others, when they enter the school, is very slight, these are taught the first principles of the Christian religion, and, when sufficiently advanced, are taken into the higher class. A short portion of Scripture is first read by the pupils; the master then asks such questions as are likely to make them understand, not only the meaning of the passage, but its practical application. Care is also taken to make, as much as possible, the Sacred Volume its own interpreter by means of references and parallel passages. The pupils always appear to enter upon this most important part of their daily duties with feelings of pleasure, and to leave it with a degree of regret; indeed often with the expressed wish that the time allowed for it might be longer.

The school is publicly examined

twice a year. Two of these examinations have already taken place; at both of which entire satisfaction was expressed by the numerous visitors at the general conduct and appearance of the boys, as well as at the progress which they had made in the several branches of instruction.

One of the regulations of the institution was, "That, with a view to the immediate or early providing of properly qualified instructors, a class be formed at the central school, for the training of schoolmasters, who shall, when qualified, receive certificates of competency; but that such certificates may also be given, upon examination and inquiry, to persons who are already employed in education, if the Committee are satisfied with their qualifications."

There is reason to anticipate that the benefit will not stop with those who receive this special training in the system through which knowledge is to be conveyed; but that, by means of the general tuition and discipline, in this and similar institutions, a race of men will be gradually bred up, who will undertake the high and responsible office of schoolmaster with superior qualifications and acquirements; because they will have laid the foundation of teaching well, not merely in an acquaintance with the mechanical routine and methods of instruction, but also in a large store of diversified information, and in the extended culture of their own minds; and so will be ready to take advantage of every further aid afforded them for the purpose of preparing themselves to carry on education as it ought to be conducted.

It is calculated that there must be,

at least, 140 boys in the school in Rose Street, before it can pay its own expenses. A considerable outlay has been necessary in the first instance: and a large additional sum might be most usefully employed in completing such a library as ought to be attached to the establishment, and in procuring the various apparatus requisite for the proper and efficient delivery of evening lectures, which are among the contemplated methods of instruction. Donations and subscriptions are therefore still earnestly requested, because, if larger funds were placed at the disposal of the Committee, they would be enabled considerably to extend the range of their proceedings; first, by establishing a school, or schools, for girls, of a description similar to the boys' school, which has been already organized; and secondly, by making grants to assist in the formation of other schools, more or less independent, yet based on the same principles with the school in Rose Street.

Three schools have been taken into union.

The Committee cannot help expressing a conviction, that the issue of their undertaking has been quite as satisfactory as could have been anticipated from the novelty of the attempt, and the small space of time during which the experiment has been tried. They confidently expect that, by the expiration of another year, their own establishment will fully support itself; and that, when the middle orders in England shall see the practical advantages of such institutions, they will voluntarily contribute to set up such schools throughout the kingdom, in connexion with the Church, and under the superintendence of the Clergy.

UNIVERSITY INTELLIGENCE.

OXFORD.

Degrees Conferred, March 26.

D.C.L. (*Grand Compounder.*)

Legge, Hon. & Rev. H. Fell. of All Souls.

B.C.L.

Risley, Rev. J. H. Fell. of New Coll.

M.A.

Smith, Rev. E. P. Pembroke Coll.

Turner, Rev. Alfred, St. John's Coll.

B.A.

Hyatt, Rev. G. T. Wadham Coll.

Maitland, T. Fuller, Christ Church.

April 2.

E.D. (*Grand Compounder.*)

Willis, Rev. R. C. University Coll.

B.A.

Briggs, Rev. F. W. Mag. Hall } Incorporated
Powell, Robert, Worc. Coll. } from Trinity
Coll. Dublin.

April 11.

M.A.

Miller, W. New Coll.

West, Hon. R. W. Balliol Coll.

B.A.

Shillito, W. University Coll.

An election of an Exhibitioner on the Michel foundation at Queen's College will take place on May 21. Candidates must be natives of the province of Canterbury, above 15 years of age and under 21; and, if at the University, must not have been matriculated above twelve calendar months. There will also be an election then to an Exhibition on Sir F. Bridgman's foundation, for natives of Lancashire, Cheshire, and Wiltshire; and one for natives of Middlesex to an Exhibition founded by K. Fitzgerald, Esq. Certificates of baptism and testimonials must be delivered to the Provost on or before May 16; and the examination will commence at 10 A.M. on May 18.

The Bible Clerkship in University College, will be vacant at the end of this term. Candidates must be above 18 years of age, and not more than 20; and,

if at the University, must not have been matriculated above four terms. Preference to a clergyman's son. Application for particulars may be made to the Master on or before May 19.

March 26.

The sum of 500*l.* was granted from the funds of the University as a donation to the National Society.

Mr. W. L. Bevan, Commoner of Balliol College, has been chosen a Lushy Scholar.

Mr. J. Gordon, B.A. of Brasenose College, has been elected a Mathematical Scholar.

Mr. W. Smith, from St. Paul's School, Mr. C. H. S. Godby, from Huntingdon School, and Mr. H. Sannemann, Commoner of Lincoln College, are elected Scholars of Lincoln College; and Mr. W. H. Townshend, from Rugby School, is elected Dr. Hutchin's Scholar.

April 9.

It was unanimously agreed, in a Convocation holden this day, to petition both houses of Parliament against the Canada Clergy Reserves Bill.

April 18.

Mr. W. E. D. Carter, from Winchester College, is admitted a Probationary Fellow of New College.

April 23.

T. B. Cornish, B.A. of Trinity College; A. J. Christie, B.A. Scholar of Queen's; and Mr. J. Fraser, Scholar of Lincoln College; are elected Fellows of Oriel College.

CAMBRIDGE.

Degrees Conferred, April 3.

M.A. INCEPTORS.

Brumell, E. Fell. of St. John's Coll.
Christmas, Henry, St. John's Coll.
Coward, Thomas, Queen's Coll.
Elwyn, W. M. H. Pemb. Coll.
Freeman, John, St. Peter's Coll.
Griffin, W. N. Fell. of St. John's Coll.
Holmes, H. C. Catharine Hall.
Pierpoint, R. W. St. John's Coll.
Pulling, J. Fell. of Corpus Christi Coll.
Roberts, W. H. Emmanuel Coll.
Routh, J. O. Christ Coll.
Thacker, Arthur, Fell. of Trinity Coll.
Wood, H. O. St. John's Coll.

M.A. (*ad eundem.*)

Miller, A. J. Trinity Coll. Dublin.

LL.B.

Granville, Granville J. Downing Coll.

M.B.

Jarvis, Edwin G. Trinity Coll.

B.A.

Ashley, J. A. Jesus Coll.
Bellis, F. C. Clare Hall.
Butson, C. H. G. Magdalen Coll.
Dawson, W. S. Magdalen Coll.
Grant, Alexander, Trinity Coll.
Green, John, Emmanuel Coll.
Nash, Z. Catharine Hall.
Norman, G. B. Trinity Coll.
Raines, C. A. St. John's Coll.
Romney, John, St. John's Coll.
Swann, J. B. Trinity Hall.
Till, John, Queen's Coll.
Turner, C. Queen's Coll.
Williams, D. Watkin, Trinity Coll.

April 15.

B.D. BY ROYAL MANDATE.

Hodgson, Ven. Francis, King's Coll.

March 17.

A. B. Simonds, of King's College, and J. Bather, of St. John's College, were re-examined for the Craven Scholarship, when the Examiners decided in favour of the former.

F. Gell, of Trinity College, and F. H. Cox, of Pembroke College, have been elected Bell's Scholars.

The Chancellor's Medals have been adjudged to A. C. Gooden, Trinity College, and W. S. Wood, St. John's College.

Messrs. Watson, Glover, Mansfield, Robinson, Haskell, Koe, Godfrey, Hildebrand, and Margetts, have been admitted Scholars of Clare Hall.

The Classical Prizes at Caius College have been adjudged as follows:—

Second Year	{ Montague . . . 1st Prize.
	{ Walpole . . . 2d ditto.
First Year	{ Halls 1st Prize.
	{ Worledge . . . 2d ditto.

April 6.

C. Colson, B.A.; G. F. Reyner, B.A.; F. S. Bolton, B.A.; J. Woolley, B.A.; W. S. Wood, B.A.; F. L. Lloyd, B.A.; and F. France, B.A.; were elected Foundation Fellows of St. John's College; and E. Docker, B.A.; N. M. Manley, B.A.; and W. Parkinson, B.A.; were elected Platt Fellows.

April 8.

The Rev. J. O. Routh, B.A. was elected a Fellow of Christ's College, on Sir J. Finch and Sir T. Baines's foundation.

The Examination for the Tyrrwhitt's Hebrew Scholarships will commence on May 13.

April 20.

W. Marsh, B.A. of Caius College, is elected Divinity Fellow and Tutor of Trinity Hall.

The Plumian Professor will commence a Course of Lectures on Optics, Hydrostatics, and Pneumatics, on Monday, May 4.

CONGREGATIONS APPOINTED.

May 6 at 11.
20 at 11.
June 3 at 11
11 (B.D. Comm.)	at 10.
24 at 11.
July 4 at 11.
6 at 11.
10 at 10.

Classical Subjects of Examination for B.A. Degree, 1842:—Demosthenes, adversus Leptinem. Juvenal, Sat. x. xiii. xiv.

The following is the number of Students in their second year who have passed in the previous Examination:—

Class 1	.. 228	{ Total . . . 330
Class 2	.. 102	

ECCLESIASTICAL INTELLIGENCE.

ORDINATIONS.

Canterbury, March 15. | Peterborough, March 15. | Rochester, April 12.

DEACONS.

Name.	Degree.	College.	University.	Diocese.
Astley, W. D.	B.A.	Pembroke	Oxford	Canterbury
Bailey, R. K. (<i>l. d. York</i>)	S.C.L.	New Inn Hall	Oxford	Canterbury
Baumann, J. (<i>l. d. London</i>)	Lit.			Canterbury
Boynton, G.	B.A.	Trinity	Cambridge	Peterboro
Buckner, J.	B.A.	St. John's	Cambridge	Canterbury
Burton, C. H. (<i>l. d. Chester</i>)	B.A.	Corpus Christi	Cambridge	Rochester
Carver, C.	B.A.	Corpus Christi	Cambridge	Peterboro
Conway, W.	M.A.	Trinity	Cambridge	Rochester
Corrance, H. F.	B.A.	Clare Hall	Cambridge	Peterboro
Cox, J. M.	B.A.	Worcester	Oxford	Peterboro
Farrer, M. T.	B.A.	Trinity	Cambridge	Canterbury

Name.	Degree.	College.	University.	Diocese.
Field, E. B.	S.C.L.	Sidney	Cambridge	Peterboro
Green, F.	B.A.	Magdalen Hall	Oxford	Peterboro
Ingram, R. H. (<i>l. d. Worcester</i>)	M.A.	Worcester	Oxford	Rochester
Jones, J.	B.A.	St. Edmund Hall	Oxford	Peterboro
Lazenby, H. P.	B.A.	Jesus	Cambridge	Peterboro
Maunseil, G. E.	B.A.	Christ Church	Oxford	Peterboro
Nevill, G.	B.A.	Catharine Hall	Cambridge	Peterboro
Piercy, J. M. W.	B.A.	Clare Hall	Cambridge	Peterboro
Pridmore, E. M. (<i>l. d. Exeter</i>)	B.A.	Clare Hall	Cambridge	Peterboro
Pycroft, J.	B.A.	Trinity	Oxford	Peterboro
Slight, J. G.	B.A.	St. John's	Cambridge	Peterboro
Stevens, C. A.	B.A.	Trinity	Cambridge	Rochester
Thompson, J.	M.A.	St. John's	Cambridge	Rochester
Thornhill, J.		Catharine Hall	Cambridge	Peterboro
Wilkinson, W.	B.A.	Trinity	Dublin	Peterboro
Wilson, R. (<i>l. d. York</i>)	M.A.	Trinity	Cambridge	Canterbury
Windnagel, C. J. (<i>l. d. London</i>)	Lit.			Canterbury

PRIESTS.

Acland, C.	M.A.	Caius	Cambridge	Canterbury
Benn, W. H.	B.A.	Merton	Oxford	Peterboro
Dixon, J. M.	B.A.	St. Edmund Hall	Oxford	Rochester
Garde, R.	B.A.	Trinity	Dublin	Peterboro
Gordon, R. A.	B.A.	Pembroke	Cambridge	Canterbury
Horsley, J. W.	B.A.	University	Oxford	Canterbury
Jones, J. (<i>l. d. Llandaff</i>)		of Cowbridge School		Rochester
Knipe, R.	B.A.	Clare Hall	Cambridge	Peterboro
Knipe, S. S. (<i>l. d. York</i>)	M.A.	Queen's	Cambridge	Canterbury
Knollys, W. F. E.	B.A.	Merton	Oxford	Rochester
Laing, C.	B.A.	Queen's	Cambridge	Rochester

ORDINATIONS APPOINTED.

Chichester, June 7.		Hereford, } July 26.	Ripon, July 12.
Gloucester and Bristol, } June 14.		Norwich, }	St. Asaph, May 31.
London			

PREFERMENTS.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
Addenbrooke, E.	Sperrall, R.	£154	Warwick	Worc.	C. Chambers, Esq.
Baylee, J.	Woodside, Liverpool, NewCh.				
Bellamy, E.	Dersingham, v.	132	Norfolk	Norwich	Bp. of Norwich
Blencowe, C.	Marston, St. Lawrence, v. cum Warkworth, R.	316	Northam.	Peterboro	J. J. Blencowe, Esq.
Boyle, J.	Brighthouse in Halifax, p.c.	143	York	York	Vicar of Halifax
Brymer, C. P.	Canon Residentiary, Wells				D. & C. of Wells
Buswell, W.	Widford, R.	225	Essex	London	W. Cannon, Esq.
Clifton, R. C.	Somerton, R.	225	Oxford	Oxford	H. Wintle
Cust, E.	Danby Whiske, R.	490	York	Ripon	Rev. D. M. Cust
Dobson, W.	Tuxford, v.	260	Notts	York	Trinity Coll. Camb.
Flint, W. C.	Wellow, p.c.	66	Notts	York	Earl of Scarborough
Frampton, W. C.	Buckland Ripers, R.	176	Dorset	Salisbury	J. Frampton
Garnier, T.	Deanery of Winchester				The Queen
Hanbury, J.	Heref. St. John Bapt. v.	150	Hereford	Hereford	D. & C. of Hereford
Hare, J. C.	Archdeaconry of Lewes				Bp. of Chichester
Hayes, J.	Harpurhey, Ch. Ch. p.c.		Lanc.	Chester	
Hodgson, J. F.	Horsham, v.	631	Sussex	Chichester.	Abp. of Canterbury

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Hodgson, Fras.*	Provost of Eton				The Queen
Honeywood, P. J.	Bradwell next Cog- gleshall, R.	258	Essex	London	Rev. M. I. Brunwin
Kitson, W. C.	St. Sidwell, Exeter, St. James, District Church, P.C.		Devon	Exeter	Rev. A. Atherley
Latrobe, J. A.	St. Thomas, New Ch. Kendall				
Leeke, W.	Holbrook by Duf- field, P.C.	93	Derby	Lichfield	Mrs. Upton
Lovett, R.	Walcot, Trinity, P.C.	243	Somerset	B. & W.	Rector of Walcot
Luscombe, S.	Chedzoy, R.	111	Somerset	B. & W.	Rev. T. B. Coney
Marsden, J. H.	Great Oakley, R.	751	Essex	London	St. John's Coll. Cam.
Melville, H.	Chaplain of the Tower				High Constable of the Tower
Ormerod, O.	Birch in Warring- ton, DON.C.	160	Lanc.	Chester	J. Dickenson, Esq.
Portman, P. B.	Staple Fitzpaine, R. cum Bickenhall, C.		Somerset	B. & W.	Lord Portman
Postlethwaite, T. M.	Walney in Dalton, P.C.	94	Lanc.	Chester	Vicar of Dalton
Robertson, E.	Mottiston, R. cum Shorwell, v.	403	Lof Wight	Winchest.	S. Dowell, Esq.
Robinson, H.	Haselbeech, R.	296	Northam.	Peterboro	T. Aprece
Russell, Lord Wriothesley	Canonry of Windsor				The Queen
Salmon, W. S.	Shireoaks, P.C.	90	Notts	York	Duke of Newcastle
Stammer, W.	Walcot, St. Saviour, P.C.	210	Somerset	B. & W.	Rector of Walcot
Thomas, H. P.	Tonge, St. Michael, P.C.	166	York	York	J. P. Tempest, Esq.
Whalley, —	Hutton, Old, P.C.	98	Westmld.	Carlisle	Land Owners
Whately, C.	Brinscomb, Trin. Ch. c.		Glouc.	G. & B.	D. Ricards, Esq.
Widdrington, S. H.	Walcot, St. Swithin's, R.	886	Somerset	B. & W.	Lady Rivers
Wightwick, C.	Codford, St. Peter, R.	380	Wilts	Salisbury	Pembroke Coll. Oxf.
Wilkinson, T.	Stanwix, v.	264	Cumb.	Carlisle	Bp. of Carlisle
Wills, G. W.	St. Leonard's, R.	176	Devon	Exeter	Mr. S. Wills
Woodham, T. F.	Brancaster, R.	979	Norfolk	Norwich	H. Holloway
Wordsworth, J.	Plumbland, R.	371	Cumb.	Carlisle	H. Curwen, Esq.

APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Ansted, D. T.	Professor of Geology, King's College, London.
Babington, M. D.	Rural Dean of Ackley Deanery, Leicestershire.
Bartholomew, C. C.	Curate of Lymptstone, Devon.
Bowstead, T.	Chaplain of Union Workhouse, Shipston-on-Stour.
Browne, P.	Curacy of Christ Church, Liverpool.
Field, J.	Chaplain of County Gaol, Reading.
Gunning, W.	Rural Dean of Bedminster Deanery.
James, T.	Chaplain to the Lord Bishop of Oxford.
Jones, R. W. L.	Evening Lecturer of St. Andrew's, Newcastle.
Loxley, J.	Chaplain to Doncaster Workhouse.
Mortimer, G. F. W.	Head Master of the City of London School.
Peters, H.	Chaplain to Hexham Union Workhouse.
Pregrave, W.	Chaplain to Maidstone Union Workhouse.
Saunders, James.	Sadlerian Lecturer for Sidney College, Cambridge.
Tyrrrell, G. W.	Domestic Chaplain to Marquis of Donegal.
Yonge, R.	Chaplain of Wolstanton and Burslem Union.

* The Ven. Archdeacon Hodgson was recommended to this appointment by the Crown, but was not eligible, having only graduated as M.A. The Fellows of Eton, in consequence, elected the Rev. John Lonsdale, B.D., Preacher of Lincoln's Inn, who was perhaps better qualified for the situation than any other individual; but that gentleman has most handsomely declined the appointment in favour of Mr. Archdeacon Hodgson, who is his intimate friend, and who has since qualified, by proceeding to the degree of B.D.

TRIBUTES OF RESPECT.

<i>Name.</i>	<i>Place.</i>	<i>County.</i>	<i>Article.</i>
Allgood, J. . . .	Felton		Silver Candelabrum.
Ballard, J. . . .	Banbury Union		Plate.
Bazely, T. . . .	Brasenose Coll. Oxford .		{ Tea Service, from Bachelors and Under-graduates.
Bishop, H. . . .	Ardleigh	Essex	{ Silver Waiter, Epergne, &c.
Brocklebank, W. .	Coates, Whittlesea . . .		Silk Gown.
Browne, J. . . .	St. Andrew's, Norwich .	Norfolk	Silver Salver.
Burgess, Bryant .	Marylebone		{ Two Waiters and Candelsticks.
Davis, —	Holbrook		Purse of 50 Guineas.
Dodd, W.	Newcastle-on-Tyne . . .	Northum.	{ Silver Waiter and Tea Service.
Flower, W. . . .	All Saints, York	York	Silver Salver, value 50l.
Hammond, W. . .	Burnham	Essex	Silver Salver.
Hawkesworth, J. .	Cheadle		{ Bagster's Comprehensive Bible.
Hayes, J.	St. Michael's, Manchester		{ Pocket Communion Service.
Hulton, C. G. . .	St. Mary's, Manchester .		Tea Service.
Hutton, H. . . .	Woburn		Set of Robes.
Mallinson, R. . .	Arkholme	Lancashire	Silk Gown.
Morris, E. W. . .	Burlem		{ Bagster's Comprehensive Bible.
Panton, A. . . .	Frodsham	Cheshire	Silver Tea-pot, & Cup.
Pawsey, F. . . .	Wilshamstead	Bedford	Silver Cup.
Rolph, T.	Cirencester	Gloucester	Candelabrum & Salver.
Stewart, J. H. . .	Liverpool	Lancash.	{ Portraits of himself and Mrs. Stewart.
Wood, J.	Churchkirk	Lancashire	123l. & Polyglot Bible

EMMANUEL CHURCH, BOLTON, LANCASHIRE.—Two years ago a general anxiety was felt among the inhabitants of Bolton, to show some token of respect and gratitude to their Vicar, who, for more than twenty years had laboured among them: they raised a subscription, to be laid out in a service of plate, and furnish a memorial to Mr. Slade's family of the esteem in which he had been held. The Vicar heard of their purpose, and begged to divert the honour intended personally to him to the service and glory of God; and now Emmanuel Church, Bolton, will remain for ages a monument of his disinterestedness, as well as of the grateful feelings of a flock towards the Shepherd who has long "ruled them prudently with all his power."

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>Net Value.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Baily, R. R. . . .	{ Culpho, p.c.	£55	Suffolk	Norwich	—Gurdon
	{ St. Peter ad Vincula, r.				The Queen
	{ Chaplain at the Tower				
Bloxam, R. R. . .	{ Brinklow, r.	228	Warwick	Worc.	The Queen
	{ Bulkington, v.	253			
	{ Hartwell, p.c.	70			
Butlin, W. . . .	{ Roade, p.c.	70	Northam.	Peterb.	{ W. Castleman, Esq.
					{ Duke of Grafton, & Rector of Ashton
Carey, R. . . .	{ Barrowden, r.	483	Rutland	Peterboro'	Marq. of Exeter
	{ Preb. of Knaresborough, York				
Creswell, E. . .	{ Lenton, v.	139	Notts	York	The Queen
	{ Radford, v.	293			

Name.	Preferment	Net Value.	County.	Diocese.	Patron.
Cutler, J. . . .	Leckford, s.r.		Hants	Winchest.	St. John's Coll. Oxf.
Drake, W. . . .	Oadby, v.	210	Leicester	Lincoln	— Windham
Eddowes, J. . . .	Belton, v.	204	Leicester	Lincoln	Marq. of Hastings
Hill, H. W. . . .	{ Rock, R. cum Heightington, c. }	{ 1001	Worc.	Worc.	Mrs. M. Wigley
Hodgson, J. . . .	Great Crosby, p.c.	119	Lanc.	Chester	Rector of Sephton
Holcombe, J. R. . . .	Steventon, v.	192	Berks	Oxford	D. & C. of Westminster.
	Preb. of Clydan, St. David's				
Jones, T. . . .	{ Llanhilleth, R. Mynyddysalwyn, p.c. }	{ 109 117	Monmth.	Llandff.	{ Earl of Abergavenny Bp. of Llandaff
	Barton Stacey, v.	266	Hants	Winchest.	D. & C. of Winchester.
Rennell, T. . . .	Deanery of Winchester				The Queen
	Preb. of Harleston, St. Paul's				
	Pyle, R.	181	Somerset	B. & W.	Lord Portman.
Rogers, H. H. . . .	{ Stepleton Iwerne, R. Tarrant Antioch, v. }	{ 81	Dorset	Salisb.	{ Lord Rivers. Lord Portman.
Royle, J. . . .	{ Compton Martin, R. cum Nempnett, c. }	{ 494	Somerset	B. & W.	D. of Buckingham
Staunton, W. T. C. . . .	Aslackby, v.	453	Lincoln	Lincoln	Rev. F. Barstow.
Stoughton, J. . . .	{ Sparham, R. cum Foxley, R. }	{ 548 357	Norfolk	Norwich	E. Lombe.
Watkins, C. K. . . .	Penny Compton, R.		Warwick, Worc.		Corp. Ch. Coll. Oxf.
Wawn, J. D. . . .	{ Stanton juxta Dale, v. cum Dale Abbey, c. }	{ 195	Derby	Lichfield	Trustees
	Dom. Chapl. to Earl Stanhope				
Wodehouse, T. . . .	{ Norton, R. Stourmouth, R. }	{ 306 399	Kent	Canterb.	Bp. of Rochester
	Canon Residentiary of Wells				

Davies, Thomas	Fellow of Merton College, Oxford.
Gibson, Robert	At Fyfield Rectory, Essex.
Hickes, George	Late of Stone, near Berkeley.
Irving, W.	Fellow Commoner of Jesus College, Oxford.
Jones, J. D.	Curate of New Church, Aberayron, Cardiganshire.
King, John	Late Perpetual Curate of St. James's, Leeds.
Merchant, W.	At Foulmire, Cambridgeshire.
Mogg, Arthur	Curate of Faulton and Farrington, Somerset.
Morell, Dr.	Darlington Place, Bathwick.
Palmer, John	Senior Fellow of St. John's College, Cambridge, and formerly Professor of Arabic.
Rycroft, H.	Son of the late Sir N. Rycroft, Bart.
Spry, J. H.	Of Jesus College, Cambridge.
Shute, Rev. George	South Littleton, Worcestershire.
Williams, —	Curate of Peterston super Ely, Cardiff.

TO CORRESPONDENTS.

"G. H. I." "W. C. W." "A. Berrian," "T. M." "X." "Anglicus," "E.P." and "Presbyter Anglicanus," have been received.

"D. J. E." is requested to accept our best thanks. He will perceive that we have made great use of his communication.

The Editor hopes to insert "J. W. G." and "Hermocrates" in the next number.

If the writer desires it, "No Phoenix" shall appear, although the Editor does not think the occasion calls for it.

Will "A Priest" have the kindness to state in what number of the CHRISTIAN REMEMBRANCE the observations to which his letter refers appeared?

The Law Report is again unavoidably postponed.

A Sermon will only be inserted occasionally in future.

The Editor particularly requests his Correspondents to condense their observations as much as possible.

A portion of "Theodoret" is in type, and is necessarily deferred from want of space.